Meditation and the Concept of Insight in Kamalaśīla's *Bhāvanākramas*

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ABSTRACT

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Martin T. Adam

This thesis is composed of two parts, one a translation, the other a commentary on the material that has been translated -- a set of three well known identically entitled works by the famous Indian Buddhist scholar, Kamalaśīla (c. 740-795 C.E.). The *Bhāvanākramas* are here translated from both Sanskrit and Tibetan sources. The commentary takes the form of an extended critical Prologue to the texts and is centred around an examination of the notions of meditation and insight as found therein. The first chapter of the commentary examines the various terms for meditation found in the texts and argues for a specific way of translating them that regards as normative only one of these, that is, *bhāvanā*. The argument is made that if one is to take the basic Buddhist distinction between intellectual and experiential wisdom seriously, no other concept of meditation will prove satisfactory. The concept of *bhāvanā* is contrasted with that of *dhyāna*, and explained in light of other important terms, notably *samādhi, śamatha and vipaśyanā*. Two different conceptions of *samādhi* are identified as existing within the texts, one corresponding with *dhyāna* and one with *bhāvanā*. The latter is identified as predominant. This conception holds that meditation is not to be principally identified as non-conceptual in nature, but rather encompasses both nonconceptual states and conceptual processes. These latter, however, are not to be identified with ordinary reasoning processes *(cintāmayī prajñā)* but rather with a form of experiential knowing *(bhāvanāmayī prajñā, vipaśyanā)* that is conceptual in nature. It is in accordance with this conception that the actual translation of the texts has been undertaken.

The second chapter of the commentary examines the concept of insight (*vipaśyanā*) in light of the earlier findings. Here the text is analyzed for its explanations of its insight, understood in terms of the important technical term *bhūtapratyavekṣā*. Here an argument is made for translating this term in a particular manner consistent with the conception of meditation outlined in Chapter 1. The term is explored in light of key passages containing descriptions of the cultivation of wisdom as well as in light of other important technical terms appearing in the texts, notably *dharmapravicaya, smṛti* and *manasikāra*. Chapter 2 closes with a discussion of Kamalaśīla's ideas of śrāvaka insight meditation *(vipaśyanā)* and how it differs from that of the Mahāyāna. Most notable in this regard is the suggestion that Kamalaśīla may have regarded śrāvaka insight practices *(vipaśyanā)* as instances of *śamatha* meditation. In the third chapter the suggestion is made that such considerations could lead to the development of an important area of future research into the differences among diverse Indian Buddhist traditions. The concluding section of Chapter 3 contains a summary of the concrete findings of this analysis.

Résumé

La méditation et le concept de l'intuition pénétrante dans les *Bhāvanākramas* de Kamalaśīla

Martin T. Adam

Cette thèse comporte deux parties: une traduction et un commentaire sur le matérial traduit, trois oeuvres homonymes bien connues du célébre érudit bouddhiste indien, Kamalaśīla (c. 740-795). La présente traduction des *Bhāvanākramas* a été effectuée a partir des textes sanskrit et tibetain. Le commentaire se présente comme une préface élaborée au texte examinant les notions de méditation et d'intuition pénétrante telles qu'elles y sont représentées. Le premier chapitre se penche sur les divers termes employés dans les textes pour signifier la méditation et propose une une manière spécifique de les traduire en choisissant *bhāvanā* comme seule expression normative. L'auteur défend l'idée qu'aucun autre concept de méditation ne ressort comme satisfaisant si l'on prend au sérieux la distinction bouddhiste entre la sagesse intellectuelle et de l'expérience. Le concept de *bhāvanā* est comparé à celui de *dhyāna* et est expliqué en relation avec d'autres termes importants, notamment *samādhi*, *śamatha*, et *vipaśyanā*. On identifie ensuite deux conceptions différentes de *samādhi* se retrouvant dans le texte, l'une correspondant à *dhyāna* et l'autre à *bhāvanā*, et cette dernière est décrite comme étant prédominante. Selon cette dernière conception, la méditation ne doit pas être comprise comme étant principalement non-conceptuelle, mais comprend autant des états non-conceptuels que des processus conceptuels. Ces derniers, cependant, ne doivent pas être confondus avec des processus ordinaires de raisonnement (*cintāmayī prajñā*) mais plutôt avec une forme de connaissance basée sur l'experiénce (*bhāvanāmayī prajñā*, *vipaśyanā*) mais de nature conceptuelle. L'auteur a traduit le texte en se basant sur cette conception.

Le deuxième chapitre du commentaire examine le concept d'intuition pénétrante (*vipaśyanā*) en se basant sur les découvertes précédentes. L'auteur analyse le texte est l'explication qu'on y trouve de l'intuition pénétrante à travers le terme important *bhūtapratyavekṣā*. Ils soutient une traduction de ce terme basée sur la la conception de méditation décrite dans le premier chapitre, particulièrement à partir de certains importants passages comportant des descriptions de la culture de la sagesse et d'autres importants élément de terminologie dont *dharmapravicaya*, *smṛti* and *manasikāra*. Ce chapitre se termine par une discussion des idées de Kamalaśīla sur la meditation sur l'intuition pénétration (*vipaśyanā*) des śrāvakas et sur comment cette dernière diffère de celle du Mahāyāna. En particulier, l'auteur considère la possibilité que Kamalaśīla ait considéré les pratiques d'intuition pénétrante des śrāvakas comme des exemples de méditation *śamatha*. Au troisième chapitre l'auteur suggère que ces considérations pourraient mener au developpement d'une nouvelle aire de rechereche sur les différences entre les différentes traditions de bouddhisme indien. Ce chapitre se termine par un résumé des découvertes concrètes de la présente recherche.

Dedication

This thesis is dedicated to Robert Carr-Wiggin (November 19, 1947 - June 18, 1989).
Teacher, friend, and continuing inspiration.

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Acknowledgments

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I arrived in Lausanne after a year of studying at the Central Institute of Higher Tibetan Studies in Sarnath. I am grateful to the entire staff there and would like to express my appreciation of the openness of Samdhong Rinpoche to receiving visiting students like me. In this context, however, I have to especially thank Dr. K. N. Mishra who so freely and generously shared his time and knowledge with me. My study of Sanskrit really came into its own under his guidance, as we read the first *Bhāvanākrama* together over the course of a year (1998-1999). During this period when the heat arrived I was delighted to be forced to return to my "other home," Kathmandu. And at this time I was further delighted to find that the learned scholar Mahesh Raj Pant was willing to carry on my instruction in Sanskrit. There were other teachers too and special mention must be made of one of them. Throughout my time in Sarnath, and later in Dharamsala, I read portions of the first and second *Bhāvanākramas* with the inimitable Mr. G. Raj of no fixed address, India. To this wandering skeptic, seeker, and fellow student of life I feel a deep gratitude and gladness that we happened to cross paths. I learned as much Sanskrit (and Tibetan) from this natural-born, one of a kind teacher as I did from any other officially planted professor or pundit. Thanks are owed to Barb Clayton for making the introduction, and for letting me follow in her shadow all these years.

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LIST OF ABBREVIATIONS USED:

Abhk - Abhidharmakośa
Bdp - Bodhisattvapiṭaka
Bhk - Bhāvanākrama
CIHTS - Central Institute of Higher Tibetan Studies
MS - manuscript
O.E.D. - Oxford English Dictionary (on-line)
P. - Pāli
VSM- Vissuddhimagga
RGV - Ratnagoravibhāga
Skt. - Sanskrit
T. - Tibetan

Editions of the Tibetan bsTaṅ 'gyur.

- *C - Co ne* edition
- *D - sDe dge* edition
- *N - sNar thang* edition
- *P - Peking* edition

INTRODUCTION

A. Background

Most of the world's religions are today well passed the stage of having met and mingled -- even if only in the halls of the academe. For the most part and happily, they remain on speaking terms, if not mutual comprehension. It might be suggested that among the many areas of contemporary interreligious dialogue the topic of spiritual practice potentially holds a special place. While theologies may not be shared, it is perhaps easier to find common points of reference in the sphere of practical religious life. In the domain of religious ethics, for example, one may discover similar values being promulgated in different faiths. Yet when it comes to the field of meditative practices, such points of comparison may seem harder to come by. Indeed it might well be suggested that dialogue in the area of "meditation" has only added to the collective confusion. Such confusion has, in fact, resulted from the repeated encounter of European and Asian traditions. Many different conceptions of meditation have emerged. And while these may be loosely linked together by family resemblance, given the size of the family and the largely introspective, uncommunicative character of its members, their actual natures have not always been clear.

Thus the notion of "meditation" has come to mean many things to many people. To some, it mainly signifies a process of pondering, ruminating over or contemplating some topic -- often one considered to have deep existential or religious import. Thus meditation is a term for "seriously thinking about." For others, meditation is exclusively identified with states that are said to be "free from thought."[1] For others yet, it is identified with any one of a myriad of techniques designed to

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[1] Meditation is sometimes spoken of in such a way as to rule out analytic, discursive modes of consciousness. Psychological studies sometimes adopt such working definitions of meditation, implying that 'analytic meditation' is somewhat of an oxymoron. One researcher in the field recently characterized meditation as "mental processes of focussing attention in a non-analytic manner, combined with an attempt to be non-discursive."

induce unusual, usually positively considered states or frames of mind, including various affective states. As well, it would seem that both these *states* as well as the *processes* leading up to them are thought of as "meditation."[2] This variety makes for a confused state of affairs and this is often reflected in modern translations of ancient texts dealing with this topic. It is my hope that the present translation of a well known Indian Buddhist meditation manual might be not be considered in this category, and that my thesis will in some small way help to dispel confusion regarding Buddhist meditation -- rather than muddy the picture any further.

In this thesis, which focusses upon an Indian Buddhist tradition, we shall see that there are many Sanskrit words that have been legitimately translated as "meditation." But before discussing these, it would perhaps be helpful to examine the English word a bit more closely. The verb "to meditate" is derived from the latin root √*mĕd*, "to think about" about or "to care for." The Online Oxford English Dictionary provides many attested meanings for the verb including both transitive and intransitive employments. In short, we find the following senses: 1a. transitive: To muse over or reflect upon; to consider, study, ponder. b. To fix one's attention upon; to observe with interest or intentness. c. to meditate the Muse: to occupy oneself in song or poetry. 2a. To plan by revolving in the mind; to conceive or design mentally (e.g. 1651 Hobbes' Leviathan. I. xv: It is also a law of nature, that all men that meditate peace, be allowed safe conduct). b. const. with inf. as obj.

-- From notes taken at: Kristeller, Jean (2001). *A Multimodal Developmental Model of Meditation Effects.* A paper presented to Conference on Neuroscience and the Person, Montreal.

[2] E.g. "Meditation is not an escape from the world; it is not an isolating self-enclosing activity, but rather the comprehension of the world and its ways. The world has little to offer apart from food, clothes and shelter, and pleasure with its great sorrows.

Meditation is a wandering away from this world; one has to be a total outsider. Then the world has a meaning, and the beauty of the heavens and the earth is constant. Then love is not pleasure. From this all action begins that is not the outcome of tension, contradiction, the search for self-fulfillment or the conceit of power."
J. Krishnamurti (1970: 9)

(e.g. 1794 Godwin Cal. Williams 283: I meditated to do you good). 3. To entertain as an opinion, think. (e.g. 1609 Bible, Douay, Pref., What shal we therefore meditate of the especial prerogative of English Catholiques at this time?) Of intransitive employments we find: 4. "To exercise the mental faculties in thought or contemplation; spec. in religious use. (e.g. 1847 Tennyson Princess I. 95 While I meditated, A wind arose). b. const. on, upon, over, of, in. (e.g. 1560 Bible, Geneva, Ps. i. 2 In his Law doeth he meditate day and night).

Thus according to the O.E.D. the derived noun "meditation" can have the following senses: 1. The action, or an act, of meditating; continuous thought or musing upon one subject or series of subjects; serious and sustained reflection or mental contemplation of something. 2. in religious use: That kind of private devotional exercise which consists in the continuous application of the mind to the contemplation of some religious truth, mystery, or object of reverence, in order that the soul may increase in love of God and holiness of life. b. Used for: The theme of one's meditation. 3. A discourse, written or spoken, in which a subject (usually religious) is treated in a meditative manner, or which is designed to guide the reader or hearer in meditation. With regard to this last meaning one thinks, most famously perhaps, of Descartes' *Meditations on First Philosophy*.

The texts I translate here, commonly referred to in the singular as The *Bhāvanākramaḥ*, might also be considered a meditation of this sort -- a meditation on first principles, in this case the first principles of Mahāyāna Buddhist meditation. In point of fact there are three separate texts entitled *Bhāvanākramaḥ* written by the great Indian Buddhist scholar Kamalaśīla (c.740-795 C.E.) and together they may be considered a set. I shall refer to them collectively as the *Bhāvanākramas*. Individually I shall refer to them as Bhk 1, Bhk 2 or Bhk 3 or alternately as the first, second or third *Bhāvanākrama*. These three texts were probably composed between 792-794 C.E. in what is

presently the occupied country of Tibet.[3] In their own way they may be considered every bit as foundational as Descartes' *Meditations.*

It is not clear why Kamalaśīla wrote three identically entitled *Bhāvanākramas.* In this connection Edward Conze describes their contents as follows: "The first explains the doctrine of the Mahāyāna, the second how it can be meditated upon, and the third what is the result of meditation" (Conze 1975: 177). In making this assertion Conze is following a description contained in one Tibetan record cited in Tucci (1958: 40-41). The account has it that the Tibetan king, Khri Sroṅ lde btsan, requested these explanations in turn, following Kamalaśīla's pivotal victory in debate over a Chinese Ch'an rival. (We will come to this debate shortly). The "doctrine" of Bhk 1 is described as that of the three kinds of wisdom (*śrutamayī, cintāmayī,* and *bhāvanāmayī prajñā*). The way of meditation of Bhk 2 is explained in light of the realization that there is only one vehicle; it is the result of this meditation that Bhk 3 is said to explain.

In point of fact, such categorical statements are best made with caution; all three texts contain discussions of doctrine, meditation and its result. There is considerable overlap between them, and not infrequently repetition. They cover an extraordinary range of subjects, all united around the central purpose of providing guidance to new (presumably Tibetan) practitioners of the teachings of the Mahāyāna *sūtras.* Meditation, is of course, a central element of these teachings -- if not their sole content. In any case, historically, the account of meditation contained in these texts has been enormously influential. Paul Williams has referred to the *Bhāvanākramas* as "the principal systematic Indian sources for the integration of emptiness teachings into madhyamaka meditation practice" (Williams 1989: 72). Taniguchi describes them as "the origin of Tibetan tradition of how

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[3] However see Taniguchi (1992) for an argument that Bhk 1 was likely composed in India.

to meditate" (Tanaguchi 303).

Perhaps it is as much due to the excellence of scholarship already devoted to their study as it is to the breadth of their concern that the *Bhāvanākramas* tend to be among the most widely quoted of Indian Buddhist texts. We owe it to Professor Giuseppe Tucci for having provided excellent critical editions of the Sanskrit and Tibetan of the first Bhk (1958) and the Sanskrit of the third Bhk (1971). It should be noted that of the three texts, the original Sanskrit of the second Bhk is lost. As well, the first folio of the Sanskrit of Bhk 1 is also lost to us now, as are the edges of many of the pages of the manuscript of the third Bhk from which Tucci worked. Hence we are fortunate to be able to rely on the Tibetan translations of all three texts preserved in the Tibetan bsTaṅ 'gyur. A critical edition of the Tibetan text of Bhk 2 based on the sNar thang, Peking, sDe dge, and Co ne editions has been prepared by Kiyotaka Goshima (1983). The Central Institute of Higher Tibetan Studies (CIHTS) in Sarnath has also published an edition of the Sanskrit and Tibetan texts together with a Hindi translation (Namdol, 1997); this work is quite interesting for its Sanskrit reconstructions of Bhk 2 and the first folio of Bhk 1. However, in general the CIHTS version of the Sanskrit is less reliable than Tucci, which was in any case its Sanskrit source. There are occasions where it does serve to clarify Tucci and these have been noted. In my translation I have worked mainly from the editions of Tucci, Goshima, and the sDe dge bsTan 'gyur dBu ma KI (22a-41b, 42a-55b, and 56a-68b respectively for the three texts). Unless noted otherwise, references in this thesis are to Tucci (1958) for Bhk 1, the sDe dge edition of the bsTan 'gyur for Bhk 2, and Tucci (1971) for Bhk 3.

Previous English translations of the individual texts have already appeared. Stephen Beyer's translation of Bhk 1 (1974) from the Sanskrit and Tibetan cannot be neglected, even if one finds

oneself wishing this scholar had opted for a more critical treatment of the text.[4] As for Bhk 2, two somewhat different versions have appeared in recent years, one by Ven. Geshe Sopa (1998, with Ven. Elvin Jones and John Newman) and one by His Holiness the Dalai Lama (2001, trans. Ven. Geshe Lobsang Jorhen, Losang Choephel Ganchenpa, and Jeremy Russell). With regard to the Bhk 3, it has been translated by Robert F. Olson and Masao Ichishima (1979). Finally a translation of all three texts together in a single volume does exist, that of Parmananda Sharma (1997); this labor is based exclusively upon the Sanskrit versions of the three texts contained in the CIHTS edition.

As for versions of the *Bhāvanākramas* in other languages, there are French translations from the Sanskrit and Tibetan of Bhk 1 (Van Den Broeck, 1977) and from the Tibetan of Bhk 3 (Lamotte in Demieville, 1952). I have had occasion to benefit from all these translations in creating my own rendition of the *Bhāvanākramas.*

B. Introducing the *Bhāvanākramas*

Taken as a whole the *Bhāvanākramas* appear to constitute a kind of apology or justification for a gradualist approach to the Mahāyāna Buddhist goal of Awakening. The Tibetan tradition regards them as a summary of arguments employed by Kamalaśīla in the successful refutation of a Chinese Ch'an (Skt. *dhyāna*) doctrine of "sudden" awakening that was being advocated in Tibet during the eighth century. It is said that a debate between the two sides occurred at bSam yas, Tibet's first monastery, which had been recently founded by Kamalaśīla's teacher, Śāntarakṣita. L.

[4] This translation appears in a popular textbook introducing the Buddhist tradition to a general readership. Unfortunately this fact appears to have meant that difficult passages would sometimes be omitted without mention. *Sūtra* titles are reduced to "in the scriptures" and some liberties are taken in making the text intelligible to the intended audience.

Gomez has suggested that the so-called debates were actually a "haphazard series of indirect confrontations" (1983: 396), but whatever the historicity of the debates it seems certain that the *Bhāvanākramas* represent a manifestation of interreligious tensions existing in Tibet at that time. The cross-currents of contention are, however, rather more subtle and complex than might first meet the eye (see esp. Gomez: 1987). For example, even though the issue is scarcely mentioned in the *Bhāvanākramas* the notion of an innate Buddha-nature may be seen to be tangentially addressed at a number of points. This is unsurprising if one considers the strong association in some Ch'an schools between this idea and that of sudden enlightenment. It must be noted that the theory of Buddha-nature is in fact mentioned by Kamalaśīla precisely in the context of showing the insufficiency of practicing concentration *(samādhi, tiṅ ṅe 'dsin)* on its own, without insight.[5] This conception of *samādhi* as nonconceptual *dhyāna* appears in a number of *sūtras* that Kamalaśīla cites. We shall see that there are other passages of the *Bhāvanākramas* wherein Kamalaśīla objects to it, associating it with the views of his rivals.

In these texts the central issue is not that of innatism versus the idea of acquired Awakening, logically related though this topic may be. Nor does it concern whether or not the moment of Awakening is without conceptual mediation -- most Buddhists, including Kamalaśīla, accept some such view as uncontroversial (Gomez, 1987: 120-123). Instead it has to do with the notion of preparing the ground for this moment to arrive. Kamalaśīla's gradualist position is that one can and must cultivate certain causes and conditions that have the effect of making the arrival of Awakening possible. His opponents appear to have held that any such activity is futile and for the dull-witted - more likely, in fact, to have the effect of further obscuring one's mind.

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5 Bhk 2 D45a4-b1. See pp. 61-62 below, note 97.

Tibetan and Chinese historical accounts indicate that the Chinese side of the contest was led by one Ho shang Mo-ho-yen, or, in Sanskrit, Hva śaṅ (Ācārya) Mahāyāna. Whether this teacher regarded himself as the embodiment of the Great Vehicle or not, his name may well have been taken as salt in the wounds of those who found his teachings heretical. It is recorded that Kamalaśīla came to Tibet to lead the Indian side of the dispute at the last behest Śāntarakṣita, who had passed away some time earlier. Before his death Śāntarakṣita had apparently foreseen the further expansion of the so-called *Dhyāna* school; he therefore left a parting request that if this misfortune would come to pass his famous disciple Kamalaśīla should be summoned from India (Ruegg 1989: 60, Tucci 8-9). It has, however, been well pointed out that the debate at bSam yas is recorded as having been initiated by the Tibetans themselves "in order to clarify acute problems of theory and practice that had urgently come to their attention" (Ruegg 1992: 239). The debate that ensued was officially presided over by the Tibetan King Khri Sroṅ lde bstan, and was probably conducted in the Tibetan language, with Tibetan disciples of Kamalaśīla arguing for the gradualist position (Ruegg 1992: 239).

Scholars have theorized Indian and Tibetan opponents for Kamalaśīla and his supporters as well as Chinese. Ruegg plausibly suggests that the debate may be more appropriately viewed as having been one between local Tibetan traditions (Ruegg 1989: 126-37). Fascinating as these historical details are, they cannot be my main focus in this thesis. These topics have already been admirably explored and need not be investigated again here.[6] That the *Bhāvanākramas* are best read as at least partially a "response" to an antagonistic point of view is clear from Bhk 3, where an

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[6] I would refer the reader to the detailed studies of Tucci (1958) and P. Demieville (1963), as well as to the more recent works of Gomez (1983, 1987) and Ruegg (1989, 1992).

unnamed opponent's views are identified and dealt with. There is sufficient historical evidence to reasonably conclude that this opponent was probably the Chinese Hva śaṅ Mahāyāna, even if not him alone. In what follows I shall assume this to be the case.

Whoever Kamalaśīla's opponents really were, it is clear that they were regarded by him as misguided as to the true nature of the Mahāyāna path. As I read the *Bhāvanākramas*, Kamalaśīla is primarily concerned to stress two aspects of the gradual path as necessary to the attainment of the Mahāyāna goal of Buddhahood. The first is *method (upāya, thabs)*: acting for the benefit of others through the cultivation of virtue. Without moral cultivation, Kamalaśīla argues, Awakening cannot be achieved. The particular path of moral cultivation he advocates is framed primarily in terms of the theory of perfections (*pāramitās*), but is also theoretically connected to the first of the two so-called accumulations of merit and gnosis *(puṇyajñānasaṃbhāra)*.

Secondly, and connected to the accumulation of gnosis, Kamalaśīla is intent on demonstrating the necessity of "the discernment of reality" *(bhūtapratyavekṣā, yan dag par so sor rtog pa)*, a discernment which he believes his opponents neglect. In both Bhk 2 and Bhk 3 Kamalaśīla quotes the same passage from the *Ratnamegha sūtra* in identifying this discernment with *insight*.

> Tranquillity *(śamatha, źi gnas)* is one-pointedness of mind; insight *(vipaśyanā, lhag mthoṅ)* is the discernment of reality.[7]

Another related way of making this second point would be to say that Kamalaśīla views his

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[7] Bhk 2 D47a2: *źi gnas ni sems rtse gcig pa ñid do // lhag mthoṅ ni yaṅ dag par so sor rtog pa'o //*
Also quoted in Bhk 3 3.1-4: *tatra śamathaś cittaikāgratā / vipaśyanā bhūtapratyavekṣeti saṃkṣepād ārvaratna(meghādau bhagavatā) śamathavipaśyanayor lakṣanam uktam /* D56b3-4: *de la mdor na źi gnas ni sems rtse gcig pa ñid do / lhag mthoṅ ni yaṅ dag pa la rtog pa'o / źes bcom ldan 'das kyis 'phags pa dkon mchog sprin la sogs pa las źi gnas daṅ lhag mthoṅ gi mthsan ñid bka' stsal to /* Thus in the noble *Ratnamegha* and elsewhere the Bhagavān concisely stated the definition of tranquillity and insight, "Tranquillity is one-pointedness of mind, insight is the discernment of reality."

opponents as one-sidedly championing *dhyāna* over *prajñā*, thereby misunderstanding the real nature of Awakening, which brings both of these spiritual states together:

> When it is so, one has entered a nonconceptual state that is free from conceptual proliferation *(niṣprapañcanirvikalpatā)* and there is no reliance upon material form and the rest. And having discriminated with wisdom, on the basis of not apprehending an independent nature in anything one becomes a concentrator of the highest wisdom *(prajñottaradhyāyin)*.[8]

In this thesis my primary aim is to clarify the meaning that the term *vipaśyanā* carries in our texts. Thus I am especially concerned to explore Kamalaśīla's conception of *vipāśyanā qua bhūtapratyavekṣā* a topic that is taken up in earnest only in Chapter 2.

C. A Note on Methodology

Much of my commentary on the *Bhāvanākramas* is concerned with the clarification and explanation of key terminology found in the texts. Here I would like to briefly explain the methodology I employ in arriving at my understandings of these terms. Broadly speaking I think there are four ways to investigate the question of the meaning of any single term: 1) Etymological: the investigation of the origins and derivation of a word. 2) Definitional: the investigation of what the text or tradition itself says in defining a word, including commentaries' and modern teachers' explanations. Here we must take cognizance of both the *sūtra* and *śāstra* traditions. Obviously with such a range of potentially relevant material, not every text can be examined. In this thesis I hope to have correctly identified the key relevant sources. 3) Actual use: the investigation of how a word is actually employed in relation to other terminology found in the texts. 4) Hermeneutical: the

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[8] Bhk 3 8.11-13: *evaṃ sati niṣprapañcanirvikalpatām avatīrṇo bhavati rūpādiṣu cāniśrito bhavati / prajñayā ca nirūpayataḥ sakalavastusvabhāvānupalambhāt prajñottaradhyāyī bhavati* / D 59a1-2: *de ltar gyur na spros pa med pa rnam par mi rtog pa ñid la źugs pa yin no / gzugs la sogs pa la yaṅ mi gnas pa yin no/ śes rab kyis brtags na dṅos po mtha dag gi ṅo bo ñid ma dmigs pa'i phyir śes rab mchog gi bsam gtan pa yaṅ yin no /*

investigation of and the attempt to enter into the historical, literary and practical contexts within which a word was understood by the author himself.

The present study relies on all four methods but is primarily focussed on an analysis of the *actual use* of key meditation terminology within the text. Etymological analyses are provided when needed, as are relevant definitions. While the etymology of a word is important to its comprehension, in this thesis we give precedence to actual employment. Sometimes an exclusive emphasis on the former can lead to imprecise translation. As for the hermeneutical approach it is my hope that in attempting to one-pointedly follow the arguments of the *Bhāvanākramas*, and in familiarizing myself with the historical circumstances in which those arguments were made, I will have discerned the relevant contexts of the terminology employed, sufficiently in any case to avoid serious inaccuracy in its presentation here.

D. Outline of Chapters

Chapter 1 is framed in terms of considering the best Sanskrit equivalent for the English word "meditation" in these texts. But because the meaning of the term *vipaśyanā* is our ultimate focus, we will remain guided by this overarching concern. Thus this chapter will serve the double purpose of providing an explanation of the rationale behind some of the choices that I have made in translation as well as providing an account of the conceptual background against which Kamalaśīla's conception of *vipaśyanā* should be understood.

This chapter first attempts to clarify the *Bhāvanākramas'* most general conception of meditation, that in the broader context of which the concept of insight must be understood. In the Buddhist tradition *vipaśyanā* is generally considered one of two branches of *bhāvanā*; the other

being *śamatha* or "tranquillity." Even though Kamalaśīla never explicitly states the division of *bhāvanā* in this way, numerous passages in the *Bhāvanākramas* leave little room for doubting his acceptance of it. For example, it is clearly implied in the following passage from Bhk 2:

> The yogin, forsaking meat and fish at all times of cultivation/meditation *(sgom pa, bhāvanā)*, should eat only the proper amount of food and that which is not in disaccord (with the scriptures). In this manner, bodhisattvas who have accumulated all the conditions of tranquillity and insight *(źi gnas daṅ lhag mthoṅ gi tshogs, śamathavipaśyanāsaṃbhāra)* should enter into cultivation/meditation *(bsgom pa, bhāvanā)*.[9]

We shall examine other such examples in Chapter 1.

As for term *bhāvanā* itself, it has been variously translated as "meditation," "cultivation," "development," "contemplation" and so on. But before endorsing any such translation I will first attempt to clarify the manner of its actual employment in our texts. To what does the term refer? How is it used? With this focus in Chapter 1, I will provide a general overview of the contents and structure of our three texts, followed by an inquiry into three specific senses of *bhāvanā* to appear in these texts. This will lead us to include a discussion of the meanings of, and the logical relations obtaining between, the most general terms used to denote meditative states and processes in these texts: *bhāvanā, dhyāna, samādhi, śamatha,* and *vipaśyanā.*

Chapter 2 is composed of a detailed analysis of the concept of insight meditation *qua bhūtapratyavekṣā*. Here I examine this notion in the light of other related concepts and terminology found in the texts. I also demonstrate that the process of insight meditation advocated in the *Bhāvanākramas* is thought by its author to differ in some significant respects from that of the

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[9] Bhk 2 D46b1-2: *rnal 'byor pas ni sgom pa'i dus thams cad du ña daṅ śa la sogs pa spaṅ źiṅ mi mthun pa ma yin pa daṅ / zas tshod zin par bza' bar bya'o // de ltar byaṅ chub sems dpa' źi gnas daṅ lhag mthoṅ gi tshogs mtha' dag bsags pa des bsgom pa la 'jug par bya'o //*

śrāvakayāna or Vehicle of the Disciples.[10] It should be noted that such a focus constitutes somewhat of a departure from previous studies of these texts. These have by and large investigated the historical circumstances of the debate at bSam yas and the theoretical differences between Kamalaśīla's teachings and those his opponents. This ground has already been well trod. My tack in Chapter 2 is different. I examine the arguments of Kamalaśīla focussing on what they reveal about his conception of *Mahāyāna* meditation. What is it that Kamalaśīla believes to uniquely distinguish the Mahāyāna in this regard?

A standard pattern of argument that Kamalaśīla employs is to show that because his opponents' account of the Buddhist path is deficient in either "the discernment of reality" (*bhūtapratyavekṣā)* or in method *(upāya)* it amounts to a lower order teaching or a *śrāvaka* approach and is therefore inferior. Such arguments presuppose a shared view between Kamalaśīla and his adversaries on the inferiority and undesirability of the *śrāvakayāna*. Thus in this section the arguments pertaining to the necessity of *bhūtapratyavekṣā* will be isolated and analyzed.[11] I investigate the nature of this process of insight *qua bhūtapratyavekṣā* as well as how it is that

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10 My main concern in this section is with Kamalaśīla's own self-identification *as a Mahāyānist*; only when directly relevant to the understanding of our text will I touch on his later classification by Tibetan doxographers as a Yogācāra-Svātantrika as opposed to a Sautrāntika-Svātantrika, or among the former, as a *satyākāravādin* as opposed to an *alīkākāravādin.* On the general division see Lopez, Jr (1987: 218-227, esp. 223-224 on the difference between *satyākāravādins* and *alīkākāravādins).* In our texts Kamalaśīla is not primarily concerned with disputes that lie behind later classifications made within the Madhyamaka. Indeed, he is only slightly more concerned with the more general distinction between the Madhyamka and the Yogācāra. When Kamalaśīla draws a distinction within the Buddhist fold, it is nearly always between the Mahāyāna and Śrāvakayāna.

11 In the case of method, for example, someone who says that it is unnecessary receives the following admonition: "If a bodhisattva were to adhere to wisdom alone, then because of falling into the *nirvāṇa* sought by śrāvakas it would be like a bondage. And he would not be liberated by non-abiding *nirvāṇa*. Therefore, as for wisdom without method, it should be called a bondage for bodhisattvas." Bhk 2 D 52b7: *byaṅ chub sems dpas śes rab tsam bsten na ni ñan thos kyis 'dod pa'i mya ṅan las 'das par ltuṅ bas 'chin ba bźin du 'gyur te / mi gnas pa'i mya ṅan las 'das pas grol bar mi 'gyur ro // de lta bas na thabs daṅ bral ba'i śes rab ni byaṅ chub sems dpa' rnams kyi 'chiṅ ba'o źes bya'o //*

Kamalaśīla thinks it differs from the meditation of the *śrāvakayāna*.

Thus Chapter 3 is more speculative; it discusses the possibility that Kamalaśīla was correct, that is, the possibility that at least some Mahāyānists did have insight practices distinct from those of the *śrāvakayāna*. In the past there have been many proposals for defining Mahāyāna Buddhism in contrast to the earlier *śrāvakayāna*. The Great Vehicle, it has been said, places a stronger emphasis on compassion and the doctrine of emptiness. Its ideal figure is no longer considered the arahat striving for a personal *nirvāṇa* but rather the bodhisattva -- a being who puts the Awakening of every sentient being before his own. The bodhisattva's aim of full Buddhahood or omniscience, as opposed to mere liberation, is also commonly identified as a key difference. In my closing arguments I argue that there may yet be another way to draw a distinction between these two vehicles, a way indicated by Kamalaśīla. This is in terms of their respective practices of insight meditation. The idea that Mahāyāna meditation might have differed from that of the *śrāvakayāna* in some way is not entirely unheard of, but as far as I know no study explicitly focussed on insight meditation has yet been undertaken in this connection.[12] Here I make some initial suggestions as to how it is that such differences might have existed. I then propose a method by which to test this idea that śrāvakas and at least some Mahāyānists actually did operate with different *conceptions* of the psychological procedure to follow in undertaking insight meditation.[13] If this should turn out to

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12 See Harrison (1978) on the possibility of distinctive Mahāyāna visualization practices. Also see Gomez (1987: 107-109) for the specific suggestion that Mahāyāna insight practices were conceived by Kamalaśīla as differing from those of the Hīnayāna.

13 I am not primarily concerned here with different conceptions of the place of the practice of insight meditation on the path to Awakening relative to other components of the path. Because conceptions of the path and its components differ, it is clear that the "place" of insight meditation will also differ. Here we are principally concerned with what a practitioner does rather than how he theoretically contextualizes it. Recognizing that there is no tidy division between these two, we here place the emphasis on the former rather than the latter.

be the case then the suggestion is that the conception of the term *vipaśyanā* in different Indian Buddhist schools might be taken as a heuristic device or clue for differentiating various Indian Buddhist schools and perhaps in tracing their development. After outlining this as a possibility for future research, in the final section of Chapter 3 I close my study by summarizing the results of my analysis of the *Bhāvanākramas*.

CHAPTER 1 MEDITATION

1.1 Overview of the Contents and Structure of the *Bhāvanākramas*.

The *Bhāvanākramas* contain a marvelous variety of conceptual schemas relating to the proper course of practice for individuals aspiring to follow the Mahāyāna path. Indeed, were it not for their opening statements one might never guess that with these texts Kamalaśīla conceived himself to be laying out this path "in brief" -- as a kind of summary for those wishing to practice in the *sūtra* teachings of the Great Vehicle. But after paying homage to the bodhisattva of wisdom, Mañjuśrī, Kamalaśīla opens the first Bhk with a clear statement that this is his purpose *(prayojana)*: "The *bhāvanākramaḥ* is briefly set forth with regard to the regulation of conduct of a beginner in the Mahāyāna *sūtras.*"[14] Here the intended audience is clearly identified as "beginners" *(las ni dan po pa,* Skt: *ādikarmika).* It is, perhaps, as a consequence of the limited range of his intended audience that so many of the concepts to which Kamalaśīla refers are mentioned only in passing or treated in summary fashion. This seems particularly true, for example, of those sections of the text dealing with the advanced stages of a bodhisattva (Bhk 1 224.13-229.6). However, because the intended audience is also composed of individuals already committed to the Mahāyāna, some

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14 As mentioned, the first folio of the Sanskrit text of Bhk 1 has been lost. For the Tibetan of this first folio as well as for other references to the Tibetan texts of the *Bhāvanākramas* I will employ the sDe dge edition of the bsTan-'gyur, hereafter abbreviated "D." Bhk 1 D 22a1: *theg pa chen po'i mdo sde yi / tshul spyod las ni dań po pa // de las brtsams te bsgom pa yi / rim pa mdo tsam brjod par bya //* CIHTS 195: *mahāyānasūtrāṇāṃ ya ādikārmikasya caryāniyamaḥ / tamadhikṛtya saṃkṣepād bhāvanākramastvabhidhīyate //* Bhk 2 D 42a1: *theg pa chen po mdo sde'i tshul gyi rjes su 'jug pa rnams kyis bsgom pa'i rim pa mdor bśad do //* CIHTS 231: *mahāyānasūtrāntanaye 'nuviśyamānānāṃ bhāvanākramaḥ saṃkṣepato kathyate* Bhk 3 1.2-3:*mahāyānasūtrāntanayapravṛttānāṃ saṃkṣepato bhāvanākramaḥ kathyate* / D 55b6: *theg pa chen po mdo sde'i tshul la źugs pa rnams kyi phyir bsgom pa pa'i rim pa mdor brjod par bya'o //* One may note slight differences in the way the intended audience is named in each of the three texts viz., *las ni dań po pa, 'jug pa rnams,* and *źugs pa rnams* (Skt: *pravṛtta).* It is just possible that these differences reflect differences in the intended audiences viz., those who are complete beginners (Bhk 1), those who are proceeding (Bhk 2) , and those who have already proceeded in the way of the Mahāyāna *sūtras* (Bhk 3). However the contents of the texts do not conform to this neat distinction and as all three of these expressions can simply mean "beginner" that is how I have understood them.

elementary concepts may simply have been assumed as shared background knowledge. On at least two occasions in Bhk 1 Kamalaśīla acknowledges limiting his discussion out of concern that too many details would unnecessarily bog down the reader. The first passage refers to meditations on impurity and so forth *(aśubhādibhāvanā)* which presumably Kamalaśīla finds too elementary a topic for his audience.[15] The second passage refers to an alternative way of conceiving the bodhisattva stages -- presumably a topic too advanced given the limited scope of the text.[16]

In any case the relationships obtaining between the various terminologies employed by Kamalaśīla are not always obvious. Models of the elements of the path to the final goal of universal Awakening overlap and intersect -- sometimes describing similar terrain in different terms, sometimes different terrain in similar terms. In some instances one model is subsumed by another. In others one just exists alongside the other, no explanation provided. Among the many concepts and conceptual schemas employed in the *Bhāvanākramas* we find: great compassion *(mahākaruṇā)*, dependent origination *(pratītyasamutpāda)*, the two kinds of thought of Awakening *(dvividham bodhicittam)*, the two truths *(satyadvaya)*, the two accumulations of merit and gnosis *(puṇyajñānasaṃbhāra)*, the complementary pairs of tranquillity *(śamatha)* and insight *(vipaśyanā)* and of wisdom *(prajñā)* and method *(upāya)*, the threefold training of superior morality, concentration and wisdom *(adhiśīla, adhicitta, adhiprajñā)*, the four noble truths *(āryasatyā)*, the four means of conversion *(vastusaṃgraha)*, the four penetrating insights *(nirvedhabhāgiya)*, the

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15 Bhk 1 206.15-16: *aśubhādibhāvanākramas tu granthavistarabhayān na likhitaḥ* / But the process for meditating on the topics beginning with impurity is not written of, out of concern for too much detail in this book.

16 Bhk 1 228.6-8: *aparair api skandhapariśuddhyādivyavasthāpanair bhūmīnāṃ vyavasthāpanam asti granthavistarabhayān na likhitam* / There is also an arrangement of the stages in terms of other classifications such as the aggregates, purifications and so on -- this is not written of (here) out of fear of (too much) detail in this book.

four objects of meditation (*catvāry ālambanavastūni*), the [five?] paths (*mārga*), the six perfections (*ṣaḍpāramitā*), the ten perfections (*daśapāramitā*), and the ten bodhisattva stages (*bhūmi*) plus the Buddha stage (*buddhabhūmi*). As well, a two *pramāṇa* theory of knowledge based on the epistemological tradition of Dignāga and Dharmakīrti pervades the entire text without ever becoming an explicit topic of discussion. Kamalaśīla's religious system is nothing if not a syncretic one.

In spite of this incredible proliferation of concepts there are some fairly straightforward strategies for seeing the forest and not just the trees of the three *Bhāvanākramas*. We have already noted the fact that these works are directed towards beginners; thus they are not generally directed towards accomplished bodhisattvas. Keeping this thought in mind should help us in keeping our interpretations on track. Another point to notice is that all three texts contain further opening statements emphasizing a threefold necessity: of compassion (*karuṇā, sñiṅ rje*), the thought of Awakening (*bodhicitta, byaṅ chub kyi sems*) and one other element. In Bhk 1 this third element is practical realization (*sgrub pa = pratipatti*).[17] In Bhk 2 it is method (*thabs, upāya*) while in Bhk 3 it is the threefold practice of study, thinking and *bhāvanā*, which, as we shall see, is also identifiable with a threefold wisdom (*prajñā*).[18] [19] It is tempting to see the respective emphases of each of the

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[17] D 22a2: *thams cad mkhyen pa ñid myur du thob par 'dod pas mdor na sñiṅ rje daṅ / byaṅ chub kyi sems daṅ / sgrub pa daṅ / gnas 'di gsum la 'bad par bya'o* / In brief, those wishing to quickly reach the state of omniscience should strive in three areas: compassion, the thought of Awakening and practical realization. CIHTS (195.6-7) renders *sgrub pa* as *pratipatti*: "*acireṇa sarvajñatāṃ prāptukāmaiḥ saṃkṣepataḥ karuṇā bodhicittam pratipattiśceti triṣu sthāneṣu prayatitavyam* /" Beyer (100) reads it as "meditation."

[18] It should be noted that in Bhk 2 and Bhk 3 these statements in fact follow short introductory passages which properly speaking open the text. In Bhk 2 the topic of the opening pertains to the necessity of acquiring all the causes and conditions of omniscience. This provides the backdrop for the threefold statement. The statement of Bhk 3 follows a discussion of tranquillity and insight. Bhk 2 D 42a7-b1: *bcom ldan 'das kyis der bka' stsal pa / "gsaṅ ba pa'i bdag po thams cad mkhyen pa'i ye śes de ni sñiṅ rje'i rtsa ba las byuṅ ba yin / byaṅ chub kyi sems kyi rgyu las byuṅ ba yin / thabs kyis mthar phyin pa yin no" źes 'byuṅ ṅo // de lta bas na thams cad mkhyen pa ñid thob par 'dod pas sñiṅ rje daṅ / byaṅ chub kyi sems daṅ / thabs daṅ gsum po 'di dag la bslab par bya'o* // The

three *Bhāvanākramas* in terms of the third member of these opening statements: practical realization (Bhk 1), method (Bhk 2), and wisdom (Bhk 3) respectively. Because these statements differ only with respect to this one element, one may also wonder if they were regarded by Kamlaśīla as mutually implicative.[20] It may be possible to read *sgrub pa* as a general non-technical term implicitly suggesting both method and wisdom. Thus if we choose to focus simply on this pair one might speculate that Kamalaśīla intended the first Bhk as a comprehensive overview of the entire Buddhist path including both wisdom and method; the second would have been conceived as concentrating on method, while the third would focus on wisdom. Thus this interpretation could perhaps be thought of as a variant of what Conze had in mind in his statement that the three texts focus respectively on the overall theory, the way to practice it and its result.

Illustrious One said to them: "O Master of Secrets, the wisdom of omniscience has arisen from the root which is compassion. It has arisen from the cause which is the thought of Awakening. It has reached its completion through method." So it is. Thus one seeking to attain omniscience should train in the triad of compassion, the thought of Awakening and method.

Bhk 3 3.6-8: *tatra yoginā śilaviśuddhyādau śamathavipaśyanāsaṃbhāre sthitena sarvasattveṣu mahākaruṇām utpādya samutpāditabodhicittena śrutacintābhāvanāyāṃ prayoktavyam* / There, the yogin established in the prerequisites for tranquillity and insight such as moral purification, having generated great compassion toward all beings, should practice in hearing, thinking and cultivation by way of the thought of Awakening which has been produced. D 56b3-4: *de la rnal 'byor pas źi gnas daṅ lhag mthoṅ gi tshogs tshul khrims rnam par dag pa la sogs pa la gnas pa des sems can la sñiṅ rje chen po bskyed de / byaṅ chub tu sems bskyed nas thos pa daṅ bsam pa daṅ sgom pa la sbyar bar bya'o* /

19 Kajiyama (115) lists three elements as essential to the highest enlightenment according to Kamalaśīla: *karuṇā, upāya* and *prajñā*. While Kamalaśīla does consider these three to be fundamental, he does not list them together in quite this way.

20 Ulrich Pagel translates *pratipatti* as "cognitive realization" and argues that this term can be equated with *bhāvanāmayī prajñā* within the *Bodhisattvapiṭaka* (245-249). Within the *Bdp* the parallel terms for *śrutamayī prajñā* and *cintāmayī prajñā* are *śruta* and *pravṛtti*. One of Pagel's arguments for this equation is that Kamalaśīla's introduction of the three wisdoms in the first Bhk occurs right after a discussion of the five preliminary *pāramitās*. (Pagel assumes that this constitutes a suggested order of practice). This parallels the location of the introduction of *śruta, pravṛtti* and *pratipatti* in the *Bdp*. The implication is that these terms may have been equated by Kamalaśīla with the three kinds of wisdom. Pagel comments that this argument is inconclusive; Kamalaśīla does not cite his sources and may have been inspired by any text in this context. It should be noted however that Kamalaśīla does in fact quote the *Bdp* on one occasion, in Bhk 2 (D44b5-b7), in the context of a discussion of necessity of *prajñā* to the elimination of obscurations. The fact that Kamalaśīla employs the *Bdp* in the context of providing an explanation of the function of *prajñā* lends some marginal support to Pagel's argument concerning the interpretation of the three terms found in the *Bdp*.

Consistent with this view is the fact that Bhk 1 is indeed the longest of the three texts (thirty-eight, twenty-six and twenty-four folios respectively in D) and does in fact contain the widest variety of topics -- including compassion, method and wisdom, tranquillity and insight, the three kinds of wisdom, and the ten stages of the bodhisattva with the Buddha-stage. While Bhk 2 and Bhk 3 also both contain discussions of method and wisdom as a pair, Bhk 2 does seem to place the accent on the necessity of method. Bhk 3 on the other hand tends to return our attention to the nature of wisdom, giving a slightly shorter shrift to topics connected with method. Thus in Bhk 1 and Bhk 2 Kamalaśīla devotes some considerable discussion to compassion and its cultivation, while in Bhk 3 he does not.[21] Similar considerations apply to the thought of Awakening, *bodhicitta*; it is given fairly detailed treatments in the first two texts but is barely mentioned in the third.[22]

Although the process may well be likened to that of examining a Rorschach blot, it does seem possible to identify certain recurring central themes that stand out and that are given different treatments in each of the three texts. If we choose to examine the texts with an eye towards the classical dyad of *śamatha* and *vipaśyanā*, we find it is only in the latter two *Bhāvanākramas* that this schema is spelled out in detail. Roughly the first half of Bhk 2 and the first three quarters of Bhk 3 consist of accounts of this pair; both eventually give way to discussions of method and wisdom. Now, as we shall see, the concepts of insight *(vipaśyanā)* and wisdom *(prajñā)* are very closely related; in some usages they are more or less synonymous. Thus in Bhk 2 there is a natural avenue from the discussion of "tranquillity and insight" to a discussion of "wisdom and

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21 Bhk 1 187.4-190.16 (D 22a1-24a2), Bhk 2 D 42a7-44a2, Bhk 3 3.6f and elsewhere *passim*.

22 Bhk 1 190.16-193.12, Bhk 2 D 44a2-a7, Bhk 3 3.6-8 *passim*.

method."[23] Interestingly, while Bhk 2 and Bhk 3 both contain detailed accounts of tranquillity and insight conceived as a natural "pair," in Bhk 3 tranquillity is less emphasized. Insight is more the focus in the third text and this corresponds nicely with its emphasis on wisdom, already suggested.

In any case, I take it that Kamalaśīla is primarily concerned with explaining these two pairs, in and of themselves and in relation to a few other notable connected topics which are also treated: compassion, the thought of Awakening, the three kinds of wisdom and the bodhisattva stages *(bhūmi)*. (These latter are summarized together with the *buddhabhūmi* at the end of Bhk 1). This is what the *Bhāvanākramas* are "about." Whatever appears in these texts is subsumable under one of these topics. I have already noted that Kamalaśīla seems particularly concerned to stress the necessity of one member of each of the two pairs *viz. upāya* and *vipaśyanā*. Interestingly, these two never appear coupled up as a pair (unlike *prajñā* and *śamatha*). But because their practice may be seen as associated with the acquisition of the accumulations of merit and gnosis, one may also say that the *Bhāvanākramas* are also broadly concerned with this latter pair.

1.2 *Vipaśyanā* in Relation to Other Meditation Terminology

1.2.1 On the Compound *"bhāvanākramaḥ"*

Perhaps the most obvious way to begin one's approach to these texts would be to analyze their unusual triplicate title. The relationship between the two component words, *bhāvanā* and *kramaḥ* is usually accepted as *ṣāṣṭhī tatpuruṣa* (genitive determinative) compound, although it has also been taken as *karmadhāraya* (descriptive determinative). This is reflected in its Tibetan

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[23] In Bhk 2 the shift in focus occurs at D 48a6; in Bhk 3 this transition is less direct; discussion of tranquillity and insight proceeds to a discussion of the necessity of the accumulation of merit (Bhk 3 20.14f) which eventually ties in to a discussion of the necessity of method and wisdom (Bhk 3 22.6f).

rendering, *bsgom pa'i rim pa* which allows both interpretations. As for the meanings of the components themselves, *bhāvanā* is usually translated as "meditation" or "cultivation" while *kramaḥ* has been rendered either "process" or "stages."[24] Let us briefly look at these components.

To deal with the second element first: *-krama*. Both "process" and "stages" imply a causal sequence or temporal movement, one that is either naturally occurring or deliberately undertaken by an agent. For this study we have chosen "process," but in principle either translation would do. The idea of a process is certainly compatible with the idea of many stages, phases or steps being covered. The disadvantage of "stages;" on the other hand, is that it might suggest that these texts are principally concerned with providing a systematic sequential presentation of well-delineated, clearly defined phases of spiritual development, such as the stages of the bodhisattva *(bhūmi)*. While the texts do include descriptions of the *bhūmis,* these form only a small part of their contents. And while a general sequence of phases of practice is discernible within the texts, these phases are not always sharply delineated by Kamalaśīla. (One thinks principally of the sequence of generating compassion, then the initial thought of Awakening, followed by tranquillity, then insight, and their union).

As for the first member of the compound, much of this chapter is devoted to its explanation. Here we provide a brief initial introduction. Derived from the causative form of the verbal root √*bhū*, *(√bhū + ṇic + either lyu or lyuṭ,* Apte 1194) the word *bhāvanā* literally means "causing to be," "making become," or "giving rise to," hence "cultivation," "development," "realization," or even "actualization." Strictly speaking, these translations are etymologically more

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24 Thus *Stages of Meditation* (Dalai Lama, 2001 and Beyer 1974) or *Meditation Stages* (Thurman 1984: 412) on the one hand, and *The Process of Meditative Actualization* (Olson and Ichishima, 1979) on the other. As for the French versions, Van Den Broek (1977) gives "La Progression Dans La Meditation" and Lamotte (1952), "L'Ordre des Exercises Spirituels."

precise than "meditation" and have the added advantage of implying a gradual progression, or at least a temporal movement towards Awakening -- which, as we have noted, is the position Kamalaśīla advocates in the *Bhāvanākramas.*[25] On the other hand such philological and philosophical considerations do not preclude "meditation" as a possible rendering of *bhāvanā* as a technical term. We shall discuss this possibility in greater detail below.

Now, as mentioned, a discussion of the term *bhāvanā* is also an appropriate place to begin our enquiry concerning insight. The term is found in three different Buddhist conceptual schemas related to insight, all of which figure importantly in our texts. These are the three kinds of wisdom *(śrutamayī prajñā, cintāmayī prajñā* and *bhāvanāmayī prajñā),* the five paths *(saṃbhāramārga, prayogamārga, darśanamārga, bhāvanāmārga* and *niṣṭhāmārga),* and the already mentioned schema of the two branches of cultivation *(i.e. bhāvanā* as *śamatha and vipaśyanā).* We will deal with each of these in turn.

1.2.2 Three Kinds of Wisdom

Much of Bhk 1 is based around a model of three kinds of *prajñā* -- those associated with study, thinking and meditation. This division is also mentioned in Bhk 2 and Bhk 3. It would appear to constitute one of India's oldest and simplest ways of breaking down the wisdom

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25 One of the implications of a subitist conception of Awakening is that it is the kind of state that does not take time to complete; in an important sense *dhyāna* already *is* Awakening. Interestingly, the contrast between *bhāvanā* and *dhyāna* with respect to *bodhi* would appear to parallel that made by Aristotle between actions that are movements *(kinesis)* and those that are activities *(energia)* or "actualities" containing their own ends at each moment of their existence. Whenever such exist they are complete; the end for the sake of which they exist is instantaneously fulfilled at every instant of the activity's existence. Hence it may also be said that a process which contains its own end contains no potentiality; it is "actual." If the parallel is a solid one, there would be many interesting points to explore, most notably perhaps in the field of comparative (virtue) ethics. We do not have time to pursue the matter in the present context, but see *Metaphysics,* 1048b 18-37, for Aristotle's account of the distinction. Also see my forthcoming: "Buddhist Virtue Ethics in Light of Aristotle's *energia/kinesis* Distinction."

component of spiritual practice. It is already mentioned in the Pāli Canon and later in the *Vissudhimagga*.[26] Interestingly what appears to be a parallel version of the same schema is to be found in the *Bṛhadāraṇyaka Upaniṣad*, where the terminology differs but the general threefold structure is clearly identifiable.[27] Although conceptions of its scope and place on the Buddhist path vary, among modern Buddhists it has become so generally accepted as to border on the platitudinous rather than the profound. When examined, however, this apparently simple doctrine yields some rather curious and intriguing implications.

Here we shall begin our examination of this schema with one of its early formulations -- the account found in Vasubandhu's *Abhidharmakośa*:

> (The wisdom) arisen from study (*śrutamayī*) is a certitude born from the authority of a qualified person (*āptavacanaprāmāṇyajāta*); the wisdom arisen from thinking (*cintāmayī*) is born from the profound reflection of reasoning (*yuktinidhyānajā*); the wisdom arisen from *bhāvanā* (*bhāvanāmayī*)... is born from concentration (*samādhijā*).[28]

The first thing to notice in this passage is that Vasubandhu interprets the *taddhitapratyayaḥ -mayaṭ* in a very specific way, namely, as indicating a cause *(hetu)* and thus having a sense of "arisen from" or "transformation of." Here I understand "cause" to be intended in a sense similar to that of a *preceding*, effective cause. The example he gives is "Vital breaths are the result of food,

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26 See *Dīgha Nikāya* 33: 486; *Vissuddhimagga* XIV, 14: 438.

27 B.U. II 4.5: *ātmā va are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ / maitreyi ātmano vāre darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam //* "You see, Maitreyī -- it is one's self (*ātman*) which one should see and hear, and on which one should reflect and concentrate. For by seeing and hearing one's self, and by reflecting and concentrating on one's self, one gains the knowledge of this whole world." (trans. in Olivelle: 28-29). See also B.U. IV 5.6 (Olivelle: 69-70). I am grateful to Christine Fillion for giving me these references and would refer the reader to her forthcoming M.A. thesis (McGill University) on the topic of the treatment of this threefold division in the *Upaniṣads* and in the *Upadeśasāhasrī* of Śrī Śaṅkarācārya.

28 *Abhk* 892.3-4: *āptavacanaprāmāṇyajātaniścayā śrutamayī, yuktinidhyānajā cintāmayī, samādhijā bhāvanāmayīti....*

cows are the result of grass."[29] However, it is also normal to understand the suffix more in the sense of a *present*, material cause meaning "made of," "consisting of," (Apte 1240) or even "having the nature *(svabhāva)* of."[30]

The ambiguity here may be understood to imply another important ambiguity: that between "state" and "process." If we accept the understanding of *-mayaṭ* as indicating a preceding effective cause then the wisdoms of learning, thinking and *bhāvanā* are more readily conceived "statically" as results, which is to say as *states* of knowledge that have arisen. On the other hand if we take the suffix to indicate a cause in the sense of a present material cause ("consisting in," "having the nature of") then the three kinds of wisdom may also be interpreted in a more "dynamic" sense, as processes. On this understanding the preceding passage would read "The wisdom consisting in study is a certitude born from the evidence of a qualified person; the wisdom consisting in thinking is born from the profound reflection of reasoning; the wisdom consisting in *bhāvanā* is born from concentration *(samādhi)*."[31] Now it is clear that this reading does not make sense given the *definiens* provided by Vasubandhu. There is, however, no logical necessity of following this definition; the suffix *-mayaṭ* is ambiguous and lends itself to being interpreted in either one of the two senses noted, depending on the context in which it is used. Another way of making the same

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29 *Abhk* 892.4-5 *tadyathā -- annamayāḥ prāṇāḥ, tṛṇamayyo gāva iti /*

30 As in Chapter 2 of the *Bodhicaryāvatārapañjikā*: [22.28 - 22.32] *mahīdharā ratnamayās tathānye vanapradeśāśca vivekaramyāḥ / latāḥ sapuṣpābharaṇojjvalāś ca drumāś ca ye satphalanamraśākhāḥ* // 3 // "So too, mountains composed of jewels and other forested regions, isolated and delightful. And creepers brilliant with ornaments of beautiful flowers, and trees of paradise that have branches bent down with good fruit...." Prajñākaramati's commentary [23.5] provides the following explanation for the suffix: *ratnamayā* ratnasvabhāvāḥ See Pāṇini, 4.3.82 ff.

31 *Abhk* 892.

point would be to say that the suffix *-mayaṭ* can function analogously to either a *pañcāmī tatpuruṣa* (ablative determinative) or a *karmadhārya* compound. On the latter interpretation wisdom would be identified with the very processes of studying, thinking and *bhāvanā*, not with the results of these processes. It appears to me that Kamalaśīla's understanding of this suffix varies between these two conceptions. For now, because I do not wish to rule out either possibility in the case of the *Bhāvanākramas*, I will deliberately translate the suffix *mayaṭ* in an open ended manner, as analogous in meaning to a *ṣāṣṭhī tatpuruṣa* - *i.e.* the wisdom *of* study, etc.

The account given by Vasubandhu regards the three kinds of wisdoms as progressive -- the wisdom arisen from thinking basing itself on the wisdom arisen from study, and the wisdom arisen from *bhāvanā* basing itself on that arisen from thinking.[32] Kamalaśīla accepts this notion. The account of the three wisdoms as presented in the *Bhāvanākramas* does not differ from it in essence, but only in so far as greater detail is provided. Thus examples of the wisdom of study are given in the form of quotations from the *sūtras* (*āgamataḥ*, Bhk 1 199.5-200.11). The wisdom of thinking is spelled out logically (*yuktyā*) with key arguments that are meant to independently establish the truth of assertions taken from scripture. (Bhk 1 200.12-204.9). As such, the wisdom of thinking encompasses the wisdom of study, and takes its statements as its starting point. One "thinks on" the *sūtras*.

Kamalaśīla describes the wisdom of thinking as a process in which one disentangles two kinds of scriptural statement, the *nītārtha* and the *neyārtha*. This important hermeneutical distinction

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32 *Abhk* 861.4-6: *śrutvā cintayati / aviparītam cintayitvā bhāvanāyāṃ prayujyate / samādhau tasya śrutamayīṃ prajñāṃ niśritya cintāmayī jāyate / cintāmayīṃ niśritya bhāvanāmayī jāyate /* Having studied, he thinks. Having thought correctly, he engages in *bhāvanā*. Having relied on the wisdom arisen from study of one in *samādhi*, (the wisdom) arisen from thinking is born. Having relied on (the wisdom) arisen from thinking, (the wisdom) arisen from *bhāvanā* is born.

is a tool developed by Buddhists in order to classify scriptural statements as respectively definitive or provisional in meaning. For the Madhyamaka the distinction is cashed out in terms of their reference: definitive statements are those that pertain to the ultimate reality, provisional statements refer to conventional reality.[33] According to Kamalaśīla's account it is the task of the wisdom of thinking to identify which statements refer to a real object or meaning *(bhūtam arthaṃ)* and which do not.[34] The task of the wisdom of *bhāvanā* is to realize the object or meaning that is real.

> There, first of all, the wisdom of hearing should be generated. For through it first of all one enters into the meaning of the scriptures. Thereafter one penetrates their provisional and definitive meanings by the wisdom of thinking. After that, having ascertained the meaning that is real *(bhūta, i.e. nītārtha)* by means of that (wisdom of thinking), one should cultivate *(bhāvayet)* it, not that which is unreal *(abhūta i.e. neyārtha)*.[35]

Thus Kamalaśīla's discussion of the wisdom of *bhāvanā* details the process for experientially realizing the conclusions regarding ultimate reality that have already been reached through the wisdom of thinking. It is interesting to observe that *bhāvanā*, the process of making real, or *real*-izing is derived from the verbal root √*bhū*, the same root that lies at the basis of the

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33 Thurman (1978: 26, 32-34). Also see Lopez Jr (1993: 3), Lamotte (1993: 19).

34 In Chapter 2 we shall see that the term *bhūtam* has a wide semantic range. Here we understand the term in an ontological vein that does not adequately capture its ethical implications: it could also be translated as "good" or "a good thing." Thus "*bhūtam artham*" could be read as indicating "the goal that is good," the worthy goal. Thanks to Richard Hayes for pointing this out.

35 Bhk 1 198.10-13: *tatra prathamaṃ tāvat śrutamayī prajñotpādanīyā / tayā hi tāvad āgamārtham avadhārayati / tataś cintāmayyā prajñayā nītaneyārthaṃ nirvedhayati / tatas tayā niścitya bhūtam arthaṃ bhāvayen nābhūtam /*

Also see Bhk 2 D 46a7-b1: *tshul bźin bsam pa gaṅ źe na / gaṅ ṅes pa'i don gyi mdo sde daṅ draṅ ba'i don gyi mdo sde la sogs pa legs par gtan la 'bebs pa ste / de ltar byaṅ chub sems dpa' the tsho med na, bsgom pa la gcig tu ṅes par 'gyur ro // de lta ma yin na the tshom gyis 'phyaṅ mo ñug pa'i theg pa la 'dug pa ni lam kha brag gi mdor phyin pa'i mi ltar gaṅ du yaṅ gcig tu ṅes par mi 'gyur ro //* And who is correct in thought? He is one who has become clear with regard to the proper ordering of the *sūtras* of definitive and provisional meaning. If a bodhisattva is without doubt in this regard, he will be certain in meditation. If it was not like this, if one was on an uncertain course due to doubt, then he couldn't become certain of anything at all -- just like a man who has arrived at the juncture of a forked road.

word we have here translated as "real," *bhūta*. We will return to a discussion of the meaning of this word in Chapter 2 in the context of our discussion of *bhūtapratyavekṣā*.[36]

For the time being it is enough to notice another important conceptual link of this sort made by Kamalaśīla himself in this context: that between *bhāvanā* and *anubhāva*, experience (lit: "following being"). Kamalaśīla commences his discussion of *bhāvanāmayī prajñā* with the statement, "Experience *(anubhāva)* belongs to those who practice."[37] This kind of experiential wisdom can be seen to depend on and include the other two kinds of wisdom. One "cultivates" or "realizes" the conclusions already reached by thinking. What it means to realize or cultivate in this way is, of course, our subject in this thesis. While it definitely includes a conceptual dimension, it also appears somewhat different from a simple case of thinking deeply about some profound topic. The wisdom of *bhāvanā* is thought to include a "direct" non-intellectual character, it is "experiential" -- this is what distinguishes it from the mere wisdom of thinking.

In the Buddhist context, direct experience possesses an epistemologically privileged position; it is considered indubitable in a way that conclusions reached through reasoning alone are not.[38] In Chapter 2 we shall explore the sense in which experience might be said to be "direct." Here the two forms of wisdom may be contrasted as "thinking through" (*cintāmayī prajñā*) what one has studied *versus* actually "going through" or concentratedly "experiencing" the truth of what one has already thought through (*bhāvanāmayī prajñā*). In Bhk 3 Kamalaśīla makes this point

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[36] In Chapter 2 we shall see that *bhūta (i.e. nītārtha)* may also be identified as *pudgaladharmanairātmya*, which is also to say non-origination and emptiness.

[37] Bhk 1 204.14-15: *anubhāvaś ca pratipattṛṇāṃ.*

[38] One thinks of the Buddha's advice to the Kālāmas, which among other things included an admonition not to rely on scripture and logic. *Aṅguttara Nikāya* i 189.

using an analogy:

> And whatever is known through the wisdom of study and thinking is itself to be realized through the wisdom of *bhāvanā* (*bhāvanāmayyā prajñayā bhāvanīyaṃ*), nothing else. (For example,) it is like a horse running along a previously indicated running track. Therefore the discernment of reality *(bhūtapratyavekṣā)* is to be undertaken.[39]

Thus Kamalaśīla maintains that *bhāvanāmayī prajñā* is required for Awakening and that this form of wisdom is a more direct realization than *cintāmayī prajñā*. From this he concludes that "discernment of reality" should be undertaken. We have seen above that this "discernment of reality" is explicitly identified with *vipāśyanā*. Thus it seems that *bhāvanāmayī prajñā*, conceived as a process, can here be especially identified with one branch of the well-known two-branch schema of *bhāvanā*: *śamatha* and *vipaśyanā* -- even though *vipaśyanā*, if understood as synonymous with *prajñā*, would also appear to be identifiable with the first two kinds of wisdom.

In this connection it may be noted that Hayes (1988: 168) and Prévèreau (33) have both suggested that *cintāmayī prajñā* is identified as a kind of *vipaśyanā* meditation by Dignāga (c. 480-540). According to Prévèreau, "Yaśomitra suggests that *vipaśyanā* is synonymous with *prajñā* (AKIV:14) so that there is not only the insight brought about by mental discipline (*bhāvanā*) to which today's meditators tend to limit themselves, but also that brought about by critical reasoning (*cintā*)" (1994, 33). Although Prévèreau here appears to regard both *vipaśyanā* and *prajñā* as states resulting from processes, he also asserts that Dignāga introduced a new way of doing *vipaśyanā* consisting in critical reasoning, and this implies a conception of *vipaśyanā* and *prajñā qua* process.

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39 Bhk 3 20.3-6: *kiṃ ca yad eva śrūtacintāmayyāprajñayā viditaṃ tad eva bhāvanāmayyā prajñayā bhāvanīyaṃ nānyat / saṃdiṣṭa[dhāvana]bhūmyaśvadhāvanavat / tasmāt bhūtapratyavekṣā kartavyā* / D 64a2-3: *yaṅ thos pa daṅ bsam pa las byuṅ ba'i śes rab kyis rtogs pa gaṅ yin pa de ñid bsgom pa las byuṅ ba'i śes rab kyi bsgom par bya'i / gźan du ni ma yin te rta dkyu sa kyi sa bstan nas rgyug pa bźin no / de lta bas na yaṅ dag par so sor brtag par bya'o* / On the analogy of the running horse, see *Abkh* 328.10-13.

Now it may well be that a tendency to identify insight with profound (but nevertheless non-meditative) thinking originated with Dignāga. This would be consistent with the establishment of *anumāna* as a distinct *pramāṇa*. The wisdom of study would perhaps not, in and of itself, have been considered *vipaśyanā* -- just as testimony *(āgama, śabda)* itself was not considered a distinct means of knowledge. Testimony as a basis for believing is not granted the status of separate *pramāṇa* in the Buddhist epistemological tradition; it is rather subsumed under *anumāna*.[40] Thus the conceptual correspondences would have been between *pratyakṣa* and *bhāvanāmayī prajñā*, and *anumāna* and *cintāmayī prajñā*. Both would have been considered insight. As part of this tradition it is perhaps possible that Kamalaśīla was the inheritor of just such a conception. We will return to this question at the close of this chapter.

In any case in the *Bhāvanākramas* it is clear that *bhāvanāmayī prajñā*, as the most profound of the three kinds of wisdom, is identifiable with insight *par excellence*. Given this fact and the additional fact that insight and tranquillity are considered as constituting *bhāvanā*, it would seem consistent with both schemes to translate *bhāvanā* as "meditation" in the context of these texts. But as we shall see, this translation is not without difficulties. There are other contenders, most notably *dhyāna*. But for reasons that will soon be obvious, in our texts *dhyāna* and *bhāvanā* cannot easily be considered equivalent even though both terms are commonly translated into English as "meditation." In point of fact we shall see that the question of the best Sanskrit equivalent for "meditation" is not unrelated to the debate between Mo-ho-yen and Kamalaśīla. It is perhaps not without reason that these texts were so repetitively entitled.

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40 See Tillemans (1990: 23-29) for the technical details of how Buddhist epistemologists subsumed appeals to scripture under "inference." Also, cf: Yoga Sūtras: 1.7 *pratyakṣānumānāgamāḥ pramāṇi* / In Whicher (1998: 109, 343).

1.2.3 Processes and States.

Let us now turn to an exploration of this problem. We begin with a more detailed account of some of the key terms for meditation found in the texts: *dhyāna*, *samādhi*, *bhāvanā*, *śamatha*, and *vipaśyanā*. At the outset a general observation should be noted regarding the analysis of these terms: it would seem that for at least some of them there is an inherent ambiguity, or flexibility to their meanings such that they may be understood "actively"or "passively." This kind of ambiguity in Sanskrit terminology has recently been noted by Francis Brassard in a study of the concept of *bodhicitta*.[41] Brassard draws a distinction between active and passive senses of certain Sanskrit technical terms, pointing out the fact that many terms seem to imply both senses. When translated, however, it is often the case that only one of the senses is captured and the original concept is thus misrepresented. Here, in the specific context of meditation, I would like to refine his argument by connecting it to the aforementioned notions of *process* and *state*. This is the same ambiguity that we have just noted in connection with the suffix *-mayaṭ*. I would suggest that in the case of certain meditation terminology the active sense may best be considered a process; the passive sense is best thought of as a state. We can often see how these two senses may be implied by one term: they seem to refer both to activities or processes deliberately undertaken by an agent as well as to the conditions or states that result from such activities. While both senses may be implicit in principle it is often the case that either grammatical or contextual considerations render one of the two less likely.

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[41] Brassard's observations regarding Sanskrit terminology are applied to the terms *citta*, *saṃskāra*, *dhāraṇa*, derivatives of √*grah*, and *karma* (Brassard: 38, 53- 58, 114, 160n.1).

In this connection, although it is not a term for meditation *per se*, we may recall the very word we rendered "process" in the title of our text . The word *kramaḥ* in the compound *bhāvanākramaḥ* may be construed both as "process" and as "stage." We have seen that the former rendering is somewhat preferable given the contents of the texts, even though both senses could be implied in principle depending on the context of use. The English word "process" itself has a more active, dynamic sense than "stage." Some processes are such that they are actively undertaken, and not merely passively experienced (e.g. housebuilding). A process in this sense is akin to a "proceeding" or a "procedure"; it often indicates a step by step programme deliberately followed by an agent. This would seem to perfectly fit the context of Kamalaśīla's gradualism. On the other hand the word "process" retains a passive possibility; many processes are non-volitional or automatic (e.g. the digestion of food). Again this fits our context well. Many of the milestones along the Buddhist path do seem to be conceived as occurring on their own; they are "undergone" or "experienced," not "done" or "performed" by an agent. Thus to use the term "procedure" as a translation for *-kramaḥ* would be to err in the opposite direction -- we would fail to capture the non-volitional dimension of the spiritual path.

On the other side, as an example of a word with a more "static" signification we may examine the very word most commonly rendered "stage" in the Mahāyāna Buddhist context. This is the Buddhist technical term *bhūmi*. The *bhūmis* are stages of spiritual development that result from deliberate practices; considered individually, they are not processes or activities in and of themselves. Indeed, as Mo-ho-yen himself might have been quick to point out, "Awakening" or the *"buddhabhūmi"* is itself is the prime example of such a state. Thus, considered individually, the *bhūmis* are best thought of as atemporal spiritual states or conditions; the translation "stage" is thus

appropriate for them. Their overall sequence may be thought of as a process, but not as a procedure *per se*.

Thus some processes are procedures, some are not. When understood in the sense of a procedure, a process is something one does *and* experiences; a state or condition, on the other hand, is something one simply experiences. We shall see how both conceptions are implied in some of the concepts of the terms for meditation we now turn to examine. But as the case of the title of our text demonstrates, this conceptual ambiguity need not imply actual ambiguity in use.

1.2.4 Meditation Terminology

In brief, here are the terms and some of their most commonly attested translations:

dhyāna - absorption, trance, concentration, contemplation, meditation
samādhi - concentration, state of concentration, unification, meditation
bhāvanā - cultivation, development, contemplation, inculcation, practice, actualization, realization, meditative actualization, meditative realization, meditation
śamatha - tranquillity, serenity, calm abiding, meditation
vipaśyanā - insight, insight meditation, discernment, wisdom

As can be seen, four out of five of these terms can be, and have been, translated as meditation while the fifth, *vipaśyanā*, can be considered a kind of meditation *(vipaśyanābhāvanā)*. Thus my purpose in this section will be to clarify the individual senses of these terms, as well as the relationships obtaining between them -- without begging the question by using the word "meditation" in my explanation of any one of them. When possible I will choose what I take to be a non-controversial translation for each term. Once the relationship between them has been clarified we can go on to ask whether any of them is the best single candidate for translation as "meditation" in the context of our texts.

1.2.4.1 *Dhyāna*

The Sanskrit term most commonly associated with the English word "meditation" is probably *dhyāna* (P. *jhāna*). Many textbooks introducing Buddhism to a general audience state that this term simply means "meditation" and that it is the Sanskrit basis for the Chinese word, *ch'an*, and thus the Japanese, *zen*. Usually the matter is left at that. Sometimes it is added that the word also refers to a set of four specific meditative attainments that are first mentioned in the Pāli Nikāyas. More rarely yet, it may be mentioned that the term *dhyāna* also occurs as the fifth perfection in the scheme of the six perfections *(pāramitā)* accepted in Mahāyāna Buddhism.

V.S. Apte's *Practical Sanskrit-English Dictionary* provides the following meanings: "(1) Meditation, reflection, thought, contemplation; (2) Especially abstract contemplation, religious meditation; (3) Divine intuition or discernment; (4) Mental representation of the personal attributes of a deity" (869). This word is derived from the verbal root √*dhyai* plus the *kṛtpratyaya "lyuṭ,"* which forms abstract, instrumental or verbal nouns. According to Apte the root itself means "to think of, meditate upon, ponder over, contemplate, reflect upon, imagine, call to mind" (869). In the Buddhist context the term did in fact originally indicate a set of four successive attainments or absorptions in which the meditator's mental contents are gradually attenuated to a point of concentration free from disruptive mental activity and emotions.[42] These *dhyānas* were said to be optionally followed by another sequence of four "formless attainments" *(ārūpya samāpatti)*

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42 "Stated briefly the term denotes (any one of) a series of precisely defined altered states of consciousness, altered states which are characterized by an increasing attenuation of the practitioner's emotions. Thus in the fourth and highest *jhāna* of form, the only emotional response left to the practitioner is that of equanimity; rationation, pleasure, pain and indeed all intense emotional reactions have been left behind. The techniques used to gain the four *jhāna* of form are also enstatic, designed to withdraw the practioner from emotional attachments to and contacts with the external world, as well as from the tendency to rationally analyze his experience" Griffiths (1986: 20).

occurring on the basis of the fourth *dhyāna*.[43]

While the precise nature of each of the *dhyānas* and formless attainments is not our subject here, there are two important points that should be noted about them.[44] First of all, all *dhyānas* are said to share the quality of *ekāgratā* or onepointedness of mind,[45] a quality which we shall see is also said to characterize *samādhi* and *śamatha*.[46] Secondly, it is important to recognize that after the first *dhyāna*, discursive thinking is said to be eliminated. Both *vitarka* (gross or applied thought) and *vicāra* (subtle or sustained thought) are absent in the second through the fourth *dhyānas*.[47] [48] After this point, while concepts *(vikalpa)* may be present to the mind, one is no longer engaged in

43 While of considerable interest in and of themselves these attainments are not our main concern here. They are only referred to in passing by Kamalaśīla. No school of Buddhism regards them as constitutive of insight. See Griffiths (1986) for an indepth treatment.

44 The nature of the *dhyānas* has been thoroughly explored by others. See for example, Crangle (1994: 201-207) and Gethin (1998: 184-186).

45 Bhk 1 209.2-4: *eṣā ca cittaikāgratā uttarottarakarmaṇyatāsamprayogād ālambanādiguṇaviśeṣayogāc ca dhyānārūpya[samāpatti]vimokṣādivyapadeśaṃ labhate* / And this one-pointedness of mind receives the designation, 'absorption', 'formless attainment', 'liberation' and so forth on account its being endowed with greater and greater effectiveness and on account of union with the distinctive qualities of its object.

46 *samādhi* : Bhk 1 214.3-4, *śamatha*: Bhk 1 207.8-9, Bhk 3 3.1-2.

47 On *vitarka* and *vicāra* see *Abhk* 204.7-9: *vitarkacārāvaudāryasūkṣmate / kasya? cetasa iti paścād vakṣyati / cittaudārikatā vitarkaḥ / cittasūkṣmatā vicāraḥ* / The view of Vasubandhu is that the first *dhyāna* may contain either one, but not both in the same moment.

48 In including an intermediate stage between the first and second *dhyāna* in which *vitarka* is absent while *vicāra* remains, the account of the *dhyānas* found in the *Bhāvanākramas* follows that outlined by Vasubandu. See *Abkh* viii 22d, 23d-e. The relevant passage is Bhk 1 209.2-11. In effect Vasubandhu divides the first *dhyāna* into two, the first with *vitarka*, the second with *vicāra*. See preceding note.

intellectual deliberations (i.e. *vitarkavicāra*).[49] Thus for the second, third, and fourth *dhyānas* this consideration would seem to completely rule out the possibility of *cintāmayī prajñā*. However, the fact that *vikalpa* may still be present indicates that *dhyāna* does not preclude *vipaśyanā* conceived as *bhāvanāmayī prajñā* occurring on its basis. In section 1.3.1 we shall see that *vipaśyanā* is defined as *savikalpa*, not *savitarka* or *savicāra*. Vasubandhu's conception of *dhyāna* appears to be that all four absorptions are compatible with *vipaśyanā*. Thus *vipaśyanā* should be regarded not as one of the *dhyānas*, but rather as a separate sphere or supervenient quality that may optionally occur on their basis.

The conception of *dhyāna* as referring to a specific kind of meditative attainment is clearly one in which what is being referred to is a state. On the other hand, the word *dhyāna* can be used generally to refer to all *dhyānas* and the successive ascent through (or descent into) these states may be understood more actively as a process. Similar considerations apply to the word *dhyāna* when considered as part of the *pāramitā* model of practice.

1.2.4.1.1 *Dhyāna* as a Perfection

In Mahāyāna treatments of the perfections, *dhyāna* is generally described in functional terms as opposed to psychical ones. Rather than describing the mental processes one experiences in *dhyāna*, it is the necessity and place of *dhyāna* in the implementation of the bodhisattva's vow to

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49 How do we understand the continued presence of concepts? As we shall see, *vikalpa* is said to be absent in the case of *śamatha* meditation even though an object is present before the mind. This suggests that *vikalpa* is not to be minimally conceived, *à la* Kant's categories, as simply that which serves to unite the manifold of a given sensory intuition as an object. An intentional "object" is clearly present before the mind in *śamatha* meditation in spite of its status as *nirvikalpa*. The subject-object dichotomy is still present in these states and one may be aware of the objects of meditation as they present themselves, especially through the four foundations of mindfulness. Some *conscious* application of concepts is thus implied by the term *vikalpa*. We shall discuss this in greater detail in Chapter 2.

rescue all beings that is the focus. That is, the role of *dhyāna* is described relative to the welfare and conversion of others (*i.e. upāya*, method) and to the attainment of wisdom *(prajñā)*. Ulrich Pagel has pointed out the pivotal role of *dhyāna* with respect to the other perfections, serving as a kind of "nexus" between the four mundane perfections (giving, morality, patience and energy) and the transmundane perfection of wisdom (237).

While the schema of the four absorptions is often mentioned in the Mahāyāna *sūtras*, it is usually treated as preliminary to the distinctive *dhyāna* attainments of the bodhisattva (Pagel 217-218). The latter are typically described in terms of the achievement or production of five kinds of psychic power of cognition *(abhijñā)* and the concentrations that lead up to them.[50] What remains rather unclear is whether these superknowledges are generally characterized as *dhyāna per se* or rather as taking place on the basis of *dhyāna*, which strictly speaking is still identified with the four absorptions. Such powers are described as arising *on the basis of* the fourth *dhyāna*.[51] Because the concept of *dhyāna* is sometimes understood in a way that extends beyond the traditional four absorptions and includes non-enstatic, indeed other-directed, states it is easy to see why the translation "absorption" might be thought inadequate.

It also seems to be true that *dhyāna* is, in fact, sometimes used as a general, non-technical term for any meditative state, that is, any beneficial state of extraordinary concentrated awareness. In some of its most common usages it would appear to be understood as synonymous with

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50 For details of the Mahāyāna treatment of *dhyāna* in terms of the superknowledges see Pagel: 219-232. Classically these are: (1) knowledge of magical powers *(ṛddhividhijñāna)*, (2) knowledge gained through divine hearing *(divyaśrotajñāna)*, (3) knowledge of the thought of others *(paracittajñāna)*, (4) knowledge of the recollection of previous births *(pūrvanivāsānusmṛtijñāna)*, (5) knowledge gained through divine sight *(divyacakṣujñāna)* or knowledge of falling from one existence and rebirth into another *(cyutupapādajñāna)* (Pagel: 220).

51 Gethin (1992: 101-102, 1998: 185-186).

samādhi or *śamatha*. In section 1.2.5 we shall see that such an understanding of *dhyāna* is assumed at a number of points in the *Bhāvanākramas*.

In any case, among the conceptions of *dhyāna* employed in the *Bhāvanākramas* it is the four absorptions that are given the most detailed treatment. Higher distinctively Mahāyāna accomplishments are not detailed in terms of *dhyāna*. Perhaps this is because these texts were written for beginners in the Mahāyāna *sūtras* or perhaps it is simply because Kamalaśīla was more concerned to place the emphasis elsewhere; it will be recalled that these texts were probably written *contra* an opponent who was perceived to be advocating the supremacy of *dhyāna* over *prajñā*.

1.2.4.2 *Samādhi*

This term is often given as a gloss for *dhyāna* but usually its scope is wider than that of *dhyāna* understood in the limited sense of the four absorptions. It includes these as well as other states of mental one-pointedness, such as "access concentration" (*anāgamya*, "capable," T: *mi lcogs pa med pa*, "not unable"), a degree of mental focus that allows one to either enter into the *dhyānas* proper or turn one's attention to insight practices. It is perhaps the broadest term for meditative state, in different contexts denoting the *dhyānas*, the immeasurables, tranquillity or insight.[52] It occurs as part of the threefold division of the path: moral conduct, concentration and wisdom (*śīla*, *samādhi* and *prajñā*) -- a very early schema indeed, although not one that figures very prominently in the *Bhāvanākramas*. In general it denotes "concentration" as a *state* of nondistraction, although in the *Visuddhimagga* of Buddhaghosa it is said that the *process* of becoming non-distracted may be

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52 For an account of the immeasurables, see Crangle: 176-178 and Gethin 1998: 186-187.

meant.[53] Derived from the verbal root √*dhā* (to put, place, set, join unite) in combination with the prefixes "sam" (together) and "ā" (around) and the masculine suffix "*ki* ,"[54] the sense of *samādhi* is one of "placing (that which is) around together," or simply, "bringing together." The VSM takes its relevant sense to be one of "the single-pointedness of a virtuous mind" (VSM III2), thereby excluding states of concentration that are not directed toward liberation (e.g. the concentration of an assassin, etc). Among its many dictionary definitions we find: "collecting, composing, concentrating (as mind), profound or abstract meditation, concentration of mind on one object, perfect absorption of thought into the one object of meditation..." (Apte 1633).

We shall see that there is an ambiguity with regard to the intended scope of this term in the *Bhāvanākramas*. Kamalaśīla is not always consistent in his employment of it and this reveals that two different concepts of *samādhi* were at work in his mind as he composed these works. On the one hand following the *Samādhirājasūtra* he clearly states that Awakening is not achievable by *samādhi* alone; in addition it is said to require *prajñā*.[55] In these contexts the word *samādhi* is being employed in such a way as to equate it with *śamatha* or *dhyāna*. On the other hand we shall soon see that Kamalaśīla also follows the *Saṃdhinirmocanasūtra* in regarding *samādhi* as divisible into *śamatha* and *vipaśyanā (i.e. bhāvanāmayī prajñā)*. On this latter account the concept of *samādhi*, as a profitable unification of the mind, would appear to be intimately related to that of

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53 The idea of a process is more clearly captured in its gloss: *samadhāna*. See: *VSM* III 3. Here we once again see the *kṛtpratyaya "lyuṭ"* in a word indicating a process. It is notable that this suffix appears as well in both *dhyāna and bhāvanā*.

54 (Pāṇini 3.3.92) Thanks are owed to Sanjay Kumar Shastri at McGill University for clarifying the Sanskrit derivations of *samādhi* and *śamatha*.

55 Bhk 1 210.1-4; Bhk 2 D 43b3-5; Bhk 3 18.5-8. Cf. *Samādhirājasūtra BST No. 2 19-26.*

bhāvanā.

1.2.4.3 *Bhāvanā*

Unlike the case of the term *samādhi*, in Sanskrit one does not speak of "attaining" *bhāvanā*; we have already seen that in its most general sense this word refers to processes through which one brings things into being. However, it should be noted that translations such as "cultivation" and "development," while capturing this primary signification do not necessarily imply *samādhi*. The word *"bhāvanā"* obviously can have a wider non-technical sense that includes giving rise to things not necessarily consistent with virtue or characterized by concentration (a plant, a meal, hatred, etc.). In the technical sense, like the term *samādhi*, *bhāvanā* must refer to profitable efforts, those that further the cause of liberation by generating positive states or conditions (*dharmas*). According to one account found in the *Abhidharmakośa*, *bhāvanā* is divisible into four types corresponding to a classical fourfold division of right effort -- efforts for the arising of unarisen pure *dharmas*, for the growth of already arisen pure *dharmas*, for the non-arising of non-arisen impure dharmas and for the destruction of already arisen impure *dharmas*.[56] In terms of this term's relation to *samādhi* one might note that the process of making such efforts would involve concentrating (*samādhāna*) on the desired state. In addition when specific states of concentration such as the absorptions are aimed at, this might be thought of as a case of the first right effort, that which is aimed at the arising of unarisen pure *dharmas*. This however was apparently a point of

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[56] *Abhk* 1081.1-5, 22-31. For a detailed treatment of the classical Nikāya account see Gethin (1992: 69-80).

controversy between different Buddhist schools.[57]

Perhaps the best known conception of *bhāvanā* is that of the twofold division of *śamatha* and *vipaśyanā*. Before dealing with this conception in detail, it is necessary to examine another conceptual schema in which the word *bhāvanā* figures prominently. This is the schema of the five paths.

1.2.4.3.1 *Bhāvanā* as a Path (*bhāvanāmārga*)

The term *bhāvanāmārga* appears in a number of Buddhist path schemes. For example, there are those of the *Abhidharmakośa* and Asaṅga's *Abhidharmasammucaya*. The particular scheme assumed in the *Bhāvanākramas* is not entirely clear. For reasons to be given momentarily it seems likely that Kamalaśīla adhered to a five path model, possibly that set forth in the *Abhidharmasammucaya*. The five paths are those of accumulation, preparation, seeing, *bhāvanā*, and the final path *(saṃbhāramārga, prayogamārga, darśanamārga, bhāvanāmārga and niṣṭhāmārga)*.[58] Kamalaśīla does not discuss this theory in detail; the only two components he mentions by name are the *darśanamārga* and the *bhāvanāmārga*. His account of the *bhāvanāmargā* is limited to a summary treatment at the end of Bhk 1 (224.24 f) which actually is spelled out more in terms of the ten stages of the bodhisattva than in terms of the paths. As well, there are similarly brief mentions in Bhk 2 (D55a3, quoting the *Laṅkāvatāra*) and Bhk 3 (2.11-15).

Whether Kamalaśīla adhered to the five path theory of *Abhidharmasammucaya* or to some

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57 The Vaibāśikas apparently considered *samādhi* a separate mental *dharma* while the Sautrāntikas thought it simply referred to a concentrated mind. *Abhk* 1126.6-1127.3.

58 On the five paths of the Sarvāstivādin-Vaibhāṣika system, see Lamotte 1988: 677-86.

other conception does not appear particularly relevant to the interpretation of the *Bhāvanākramas*. It is very important, however, to take note of his description of an essential Buddhist division between the worldly path *(laukikamārga)* of the ordinary person *(pṛthagjana)* and the transcendent path *(lokottaramārga)* of the bodhisattva.[59] The latter is said to arise with the first direct nondual and nonconceptual cognition of the lack of inherent existence of all *dharmas* (*sarvadharmaniḥsvabhāvatāsākṣātkāri sphuṭataraṃ jñānam)*. This first moment marks the arising of the path of seeing *(darśanamārga)* or the first bodhisattva stage, called "Delighted" *(pramuditā)*. It also marks the beginning of the transcendent path of the bodhisattva. In the *sarvāstivādin* account the *darśanamārga* is held to be divisible into sixteen incredibly short moments in which the four noble truths are directly apprehended, each in four aspects. In point of fact, the final sixteenth moment is said to mark the commencement of the *bhāvanāmārga*,[60] identified by Kamalaśīla with the "remaining stages" of the ten stage scheme. His account of the paths of *darśana* and *bhāvanā* mentions the effects of each path, not how they are each to be practiced.[61] The *bhāvanāmargā* is distinguished by its effect of eliminating sixteen (unnamed) afflictions not already eliminated on the

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59 Bhk 1 224.16-21: *tathā hi yadāgradharmānantaraṃ prathamataraṃ lokottaraṃ sarvaprapañcarahitaṃ sarvadharmaniḥsvabhāvatāsākṣātkāri sphuṭataraṃ jñānam utpadyate, tadā bodhisattvaḥ samyaktvanyāmāvakrāntito, darśanamārgotpādāt, prathamāṃ bhūmiṃ praviṣṭo bhavati* / In this regard, when upon the completion of 'the best (worldly) condition' a clearer knowledge arises for the first time ever -- superior, transcendental, devoid of all conceptual proliferation, directly perceiving the lack of inherent existence of all *dharmas* -- then, on account of the arising of the path of seeing from descending into certainty of the truth (*samyaktvanyāma* i.e. the assurance of *nirvāṇa*) the bodhisattva has entered the first stage.

60 Lamotte (1988): 682, Gethin 1998: 197.

61 The practices of the *bhāvanāmārga* appear to be no different in kind from those of the worldly path. That is, they consist in the repeated reinforcement of realizations already undergone through the worldly practices of tranquillity and insight ("considération répétée, en français 'méditation' " La Vallee Poussin vi). They are said to gain an increased efficacy on account of occurring after the abandonment of afflictions occurring on the *darśanamārga*.

preceding *darśanamārga* (Bhk 1 225.1-2). This number matches that given by Asaṅga; in the *Abhidharmakośa* only ten are listed (Griffiths 1983: 575).[62]

In Abhidharma literature the three kinds of wisdom are usually mapped onto to the earliest path, that of accumulation (Pagel 242, Lamotte 1988: 679), which together with the path of preparation corresponds to the stage of zealous conduct *(adhimukticāryabhūmi)* of the ordinary person.[63] Neither of these paths appear by name in the *Bhāvanākramas.*[64] Now, given the fact that the *bhāvanāmārga* is said to follow the *darśanāmārga* we can see that there is a problem in mapping the schema of the three kinds of wisdom onto that of the paths. It is however clear enough why one should want to locate insight practices in the worldly path. It is precisely through developing insight that the first nonconceptual cognition of the lack of inherent existence of all *dharmas* arises.

Kamalaśīla provides a brief account of this process. The consummation of the stage of zealous conduct is said to consist of a graded sequence of increasingly penetrating insights which, according to the simplified account given in the *Bhāvanākramas*, progressively discern the lack of identity of all *dharmas.* These are known as the *nirvedhabhāgīyāḥ.*[65] Interestingly, the final

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62 Awakening is achieved through the removal of deeply rooted "habit patterns" or "tendencies" towards ignorance and negative emotional states. This can only be accomplished on the *darśanamārga* and *bhāvanāmārga.* The term employed in this context is *anuśāya.* The arising of the *darśanamargā* is itself hindered by cognitive and afflictive "obscurations" or "coverings." The term employed here is *avarāṇa.* The division is between *jñeya-* and *kleśa-avarāṇas.* See Bhk 1 214.25-218.7.

63 Mentioned at Bhk 1 224.10-11. The term can also be translated: "the stage of conduct of implicit faith."

64 The term *saṃbhāra (tshogs)* appears on its own many times -- often as the "accumulations" of merit and knowledge *(puṇyajñānasaṃbhāra, bsod rnams daṅ ye śes kyi tshogs)* and sometimes in reference to the "prerequisites" for tranquillity and insight (e.g. moral conduct, a quiet spot to meditate, etc). See Bhk 1 205.14-20, Bhk 2 D45b1, Bhk 3 3.6-8.

65 Bhk 1 223.18-224.11: *asyā eva ca mṛdumadhyādhimātrādhimātratarāvasthācatuṣṭayena catvāri nirvedhabhāgīyāni vyavasthāpyante / tathā hi yadā [sarvadharmanairātmyaṃ bhāvayata] iyatspaṣṭo jñānāloko [bhavati tadā uṣmagatanāmakaṃ nirvedhabhāgīyaṃ bhavati / sa cātra mahāyāna ālokalabdhasamādhir ucyate / yadā tu sa eva*

penetration -- the 'best worldly condition' is said to be both conceptual *and without subject and object,* which is to say nondual. This stage results in the arising of the path of seeing *(darśanamārga)* in which one's realization is for the first time direct, in the sense of being both nondual and *nonconceptual.*

Thus it would appear that there are two categories of *bhāvanā,* one ordinary or this-worldly *(laukika)* the other transcendent *(lokottara).* One gives rise to the path of seeing, the other arises from it. If the term *mārga* is applied to both, a corresponding distinction must be drawn between two kinds of *bhāvanāmārga* -- one worldly, the other transcendent. In terms of the path scheme adopted in the *Bhāvanākramas,* only the latter is referred to as the *bhāvanāmārga* proper.[66] [67]

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jñānāloko] madhyamaspaṣṭo bhavati, tadā mūrddhanāmakanirvedhabhāgīyaṃ bhavati vṛddhālokaś ca samādhir ucyate / yadā tu spaṣṭataro bāhyārthānābhāsajñānāloko jāyate, tadā vijñaptimātrāvasthānāt kṣāntināmakaṃ nirvedhabhāgīyaṃ bhavati / ekadeśapraviṣṭaś ca samādhir ucyate grāhyākārānupalambhapraveśāt / yadā tu grāhyagrāhakākārarahitam advayaṃ jñānaṃ vibhāvayet, tadāgradharmākhyāṃ nirvedhabhāgīyaṃ bhavati ānantaryaś ca sa samādhir ucyate / tadanantaram eva tattvapraveśāt / atra tāvad adhimukticaryābhūmiḥ / And of this very (stage of zealous conduct) four degrees of penetration are distinguished by way of the tetrad of soft, middling, strong and stronger. That is, when, from meditating on the selflessness of all *dharmas* the light of knowledge arises to the extent that it is just evident, then this is the degree of penetration called 'Become warm' *(uṣmagata).* And that, here in the Mahāyāna, is called 'The *samādhi* reaching the light'. But when that very light of knowledge becomes moderately evident, then it is the degree of penetration called 'The summit' *(mūrddhan),* but which (in the Mahāyāna) is called 'The *samādhi* of increased light'. And when an even more evident light of knowledge is born -- one in which there is no appearance of external objects -- then, because it rests on conception (*vijñapti*) only, it is the degree of penetration termed 'Forbearance' *(kṣānti).* And it is called 'The *samādhi* which has entered one domain' because one has entered the nonapprehension of the object's aspects. But when one would ascertain the nondual knowledge which is devoid of the forms of the object and subject, then this is the degree of penetration designated 'The best (worldly) condition' (*āgradharma*). And this is called 'The *samādhi* without interval' because, in fact, immediately following it one enters into suchness. Up to this point (we have been dealing with) the stage of zealous conduct.

The account given in the *Abhidharmakośa* Ch. vi is considerably more detailed, explaining the penetrations and the consequent path of seeing in terms of discerning the four noble truths. According to Gethin (1992: 71) the treatises of the northern tradition generally classify the four right efforts *(samyak-prahāna)* as corresponding to *uṣmagata.* See Gethin 1998: 196-197, Ruegg 1989: 176.

66 We have seen that insight practices can be situated within the three wisdom schema which in turn is locatable within the path of accumulation and the path of preparation. According to Gethin (1998: 195 f) however, the ordinary path of development may either proceed or follow the path of seeing, depending on whether one has already developed the *dhyānas* while on the worldly path. If not, then the ordinary path of *bhāvanā* must follow the path of seeing. In spite of this explanation being well-attested within the Buddhist tradition itself, there is a problem with it. If we maintain that the ordinary path of *bhāvanā* is a necessary preparation for the arising of the path of seeing, this means that the latter is impossible without first engaging in the former.

This kind of problem is common enough in a tradition as diversely informed as Kamalaśīla's. Different

When the *Bhāvanākramas* provide instructions for practicing tranquillity and insight they are concerned with the practices of a beginner, and thus with the *laukikamārga*. In spite of the placement of insight practices so early in the stages and five path schemes, one should not think that the bodhisattva's spiritual state is not to be thought of as characterized by tranquillity and insight. Quite the opposite. According to Kajiyama, the bodhisattva repeats *śamatha, vipaśyanā* and their union *(yuganaddha)* in each of the ten stages (135). One might infer that the need to undertake practices aimed specifically at tranquillity and insight is progressively diminished precisely as one is more and more able to effortlessly abide in the spiritual state that carries their union. The transcendent path is generally characterizable as one in which spiritual qualities cultivated on the worldly path are second-nature (or rather, *first*-nature).[68] One might suggest that other behaviors are thus able to take priority on this foundation -- particularly those related to the welfare of others, that is method *(upāya)*.[69]

Now interestingly, Kamalaśīla summarizes the practices of the transcendent path of the

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conceptual schemas are inconsistent in different ways. In hypothetical case (1) if conceptual schema X is mapped onto conceptual schema Y it becomes inconsistent with conceptual schema Z. In case (2) if X is mapped onto Z it becomes inconsistent with Y. How we choose between (1) and (2) depends on a range of considerations, not the least of which is how important we judge the respective inconsistencies generated relative to other aspects of the path or to our own conception of the Buddhist path as a whole.

67 See Frauwallner's speculation on the origin of these two concepts of *bhāvanā* (174-76).

68 In this connection see Rupert Gethin's observations regarding the noble eightfold path (1998:164); for a more detailed treatment see 1992: 190-226.

69 Thus each bodhisattva stage is said to be characterized by a different perfection's becoming unexcelled. It is not clear whether this is mainly understood as a natural sequence of development of the bodhisattva's spiritual character or rather as the result of a deliberate honing of practices associated with the perfection in question. The former seems the more natural reading to me, especially considering the repeated injunction in Mahāyāna literature that the perfections be undertaken together.

bodhisattva as consisting of wisdom and method.[70] Thus we can see that *for a bodhisattva*, *bhāvanā* may be understood as divisible into the two components of wisdom and method. It is only for an ordinary person that *bhāvanā* is to be primarily understood as divisible into tranquillity and insight. Here we should recall that *dhyāna* as one of the perfections is part of method. Thus an interesting inversion of schemas takes place upon reaching the transcendent path. *Bhāvanā* comes to be principally thought of as consisting of the perfections. As one ascends the stages towards the *buddhabhūmi* the perfections become decreasingly a matter of practice and increasingly integrated into one's natural state or constitution. Thus eventually *prajñā* and *dhyāna* (and the other perfections) become indistinguishable, which is to say "one."

One problem with this explanation is that in equating wisdom and method with the conduct of the transcendent path of the bodhisattva, it would seem to be contradicting my earlier characterization of the *Bhāvanākramas* as principally concerned with the worldly path. After all, so much of the *Bhāvanākramas* is centred precisely upon wisdom and method. The answer to this worry is that the virtues that define the perfections characterize the worldly path as well. Indeed it is exactly there that they must first be practiced. But it is only when *prajñā* arises for the first time on the *darśanamārga*, that these virtues truly become perfections -- in virtue of the wisdom that now understands their true nature as empty. All of this is common Mahāyāna soteriological theory and

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70 Bhk 2 D 53b4-b5: *gźan yaṅ byaṅ chub sems dpa' rnams kyi śes rab daṅ thabs zuṅ du 'brel bar 'jug pa'i lam ni 'di yin te / sems can thams cad la lta ba'i sñiṅ rje chen pos yoṅs su zin pas 'jig rten las 'das pa'i lam bsten pa daṅ / laṅs pa'i thabs kyi dus na yaṅ sgyu ma mkhan bźin du phyin ci ma log pa kho na'i sbyin pa la sogs pa la bsten pa ste /* Furthermore, this is the path that carries the union of wisdom and method for bodhisattvas: they rely on the transcendent path because thoroughly gripped by the great compassion that beholds all sentient beings. And at the time of emergent method, they rely on giving and so forth which is unmistaken -- just like miracle workers *(sgyu ma mkhan)*. Also see Bhk 1 221.11-13: *prajñopāyayuganaddhavāhī bodhisattvānāṃ mārgo /*

is directly applicable to the contents of the *Bhāvanākramas.*[71]

1.2.4.4. *Śamatha*

The term *śamatha* is derived from the verbal root √*śam* plus the *kṛtpratyaya athac.* According to Apte the term has the primary sense of "tranquillity, calmness; especially mental calmness, absence of passion." (Apte 1534). The cultivation of tranquillity involves practices of calming the mind that induce states of deep concentration such as the *dhyānas.* One brief explanation given in Bhk 2 captures many of the nuances, including that of onepointedness of mind.

> Tranquillity is understood as one's *abiding* in a state of mind which is thoroughly disciplined and joyful and which is continually and by its own nature fixed inwardly upon the meditation object -- after having *calmed* one's distractions related to external objects.[72]

It is especially notable that the Tibetan term for *śamatha,* "*źi gnas,*" combines the word for calm, *źi,* with that for abiding, *gnas.* Thus another acceptable translation for *śamatha* is "calm abiding" or even, "staying calm." While *śamatha* may be conceived as the process of bringing about the state of calmness, it may also to be understood as precisely the calm state achieved once a certain degree mental and physical flexibility can be maintained without effort.[73] Further, from the

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71 See, for example, Brassard 112, 129-132.

72 Bhk 2 D 46b7-47a1: *phyi rol gyi yul la rnam par g'yeṅ ba źi nas naṅ du dmigs pa la rgyun du raṅ gis ṅaṅ gis 'jug pa dga' ba daṅ śin tu sbyaṅs pa daṅ ldan pa'i sems ñid la gnas pa ni źi gnas źes bya'o //*

73 Kamalaśīla quotes the *Saṃdhinirmocana's* description of *śamatha* in this connection. Bhk2 D 47a6-7: *de ltar źugs śiṅ de la lan maṅ du gnas pa de la lus śin tu sbyaṅs pa daṅ sems śin tu sbyaṅs pa 'byuṅ ba gaṅ yin pa de ni źi gnas źes bya ste / de ltar na byaṅ chub sems dpa' źi gnas yoṅs su tshol bar byed pa yin no //* Entering like that, a pliant body and a pliant mind arise for the one who repeatedly dwells in that state, and this is called tranquillity. Thus the bodhisattva undertakes his pursuit of tranquillity. Also see Powers: 150-151.

definition just cited we can also see that both as a process and as an achieved state, *śamatha* may be understood as non-distraction, concentration (*samādhi*) upon the meditation object.[74] Although certain meditation objects are mentioned by Kamalaśīla as especially appropriate, he is clear in asserting that *śamatha* is not to be defined in terms of what object is used as a focal point.[75] This is an important point: in defining *śamatha* it is not the object of concentration that is the crucial consideration. Objects that one might be inclined to associate with insight (e.g. the four noble truths, emptiness) may also be the objects of *śamatha* (and thus *dhyāna* as well).

1.2.4.5 *Vipaśyanā*

This term is a Buddhist hybrid Sanskrit word derived from the Pāli *vipassanā*. The latter is derived from the verbal root √*pas* "to see," plus the prefix "vi" which can have the senses of "apart, asunder" and "different, distinct." The resulting sense is one of "seeing into" or "discerning." In general, *vipaśyanā* is understood either as an observational/analytic process that leads to a knowledge of reality, or else, secondarily, as the resulting state of knowledge itself. The term *prajñā* is commonly given as a gloss for *vipaśyanā*, although we have seen that it tends to be employed for the resulting states of knowledge rather than the observational/analytic processes leading up to them. Thus although these two terms are similar in meaning I believe some

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74 At Bhk 1 207.13-208.3 nine stations of tranquillity meditation are outlined in brief and in terms of *samādhi*. It is possible that Kamalaśīla is here following an account outlined in Asaṅga's *Mahāyānasūtrālaṃkāra* (Gethin 1998: 181-82). For a more detailed explanation of these steps see Sopa 1991: 48-50.

75 Bhk 1 207.5-11: *yadā tu tatrālambane 'nabhisaṃskāravāhi yāvadicchaṃ cittaṃ pravṛttaṃ bhavati / tadā śamatho niṣpanno veditavyaḥ / etac ca sarvaśamathānāṃ sāmānyalakṣaṇam / cittaikāgratāmātrasvabhāvatvāt śamathasya / ālambanam tu tasyāniyatam eva/* But when the mind is proceeding just as long as one likes, spontaneously bearing in upon the object there, then tranquillity should be known to be accomplished. And this is the general definition of all tranquillity since tranquillity has the nature of mere one-pointedness of mind. Its object, on the other hand, is definitely not fixed.

distinctions in their actual employment may be observed. By and large the term *vipaśyanā* refers to processes that give rise to *prajñā*, conceived as a state. On those occasions when the term *vipaśyanā* is in fact used to denote a state as opposed to a process, it refers to a mental episode (i.e. an insight) as opposed to a disposition or factor of one's constitution . On the other hand *prajñā qua* state appears to be commonly understood both dispositionally and episodically.

Now if it is the case that *vipaśyanā* is by and large employed in reference to "processes," one must further inquire after the nature of these processes. Here I have tentatively characterized them as "observational/analytic" -- but this is somewhat awkward. In choosing such a description I have taken my lead from Paul J. Griffiths, who has described *vipaśyanā* in terms of "observationally analytic techniques" (OATs) in contrast to the "concentratively enstatic techniques" (CETs) of *śamatha* and *dhyāna*.[76] Griffiths' characterization of *vipaśyanā* attempts to capture the two main implications of its myriad descriptions: that it involves a perceptual (or quasi-perceptual) element as well as an intellectual element. Interestingly, it could be argued that Griffiths' terminology appears to be weighted in favor of the intellectual. Witness the effect of inverting the qualifiers from "observationally analytic" to *analytically observational* techniques. I think it is fair to suggest that Buddhist traditions (and academics) vary in the degrees to which they consider *vipaśyanā* to be a perceptual or an intellectual process.[77] I will continue to translate *vipaśyanā* as insight; as for an explanation of *vipaśyanā qua* "discernment of reality" (*bhūtapratyavekṣā),*

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[76] Griffiths 1983: 88, 171f.

[77] Griffiths' reading favors an intellectual understanding of the concept of *vipaśyanā*: it is aimed towards a "knowledge that" such and such is the case (171). Whatever insight may realize it is such that it is articulatable in propositional form. He concludes this based on the observation that when insight is described, it is regularly placed inside an "iti" clause (P. 'ti). But one might well ask how else one would attempt to convey the experience than by use of such a construction. At points Griffiths seems to hedge on whether insight has the character of being articulated at the time of its occurrence, or is merely articulatable in principle. (88, 90, 123, 129)

discussion of this topic will be deferred until Chapter 2.

1.2.4.6 Summary of this Analysis

We have seen that of the five words analyzed three of them have wide nontechnical senses as well as more precise technical meanings: *"samādhi"* may refer to any process or state of concentration or, narrowing our universe of discourse slightly, to any *profitable* process or state of concentration. Technically, according to Vasubandhu, the term *dhyāna* may be taken as synonymous with *samādhi* in this latter sense (*Abkh* viii.1e: 1128). Likewise, the word *bhāvanā* may refer to any process of cultivation. In their technical senses however these words refer to specific states and processes undergone as part of the path to Awakening. It is important to recognize when these terms are being used loosely, in a nontechnical sense. When this is the case, the prospect of equivocation and confusion looms near. As for the terms *śamatha* and *vipaśyanā,* both appear to have only very specific technical senses. All of these terms may be used to refer to either process or states, with the exception of *bhāvanā,* which is exclusively used to denote a process. It is also to be noted that while the term *samādhi* may refer in principle to processes, it is most commonly employed to denote particular states of concentration.

With these considerations in mind we can now turn to a detailed examination of the employment of these terms within the *Bhāvanākramas.* While our initial focus is on the relationship of *śamatha* and *vipaśyanā,* our analysis in this section is aimed at revealing the closest possible equivalent for the English word "meditation" to be found *in these texts.* From the above considerations I maintain that the three main contenders are *bhāvanā, samādhi* and *dhyāna.* As for *śamatha* it too has sometimes been very loosely understood as equivalent to *dhyāna,* and has

therefore been translated simply as "meditation."[78] However, it is clear that in its most common usage the term is mainly thought of as a *subdivision* of meditation (whether of *bhāvanā, samādhi* or even *dhyāna).*[79]

The term *samādhi* itself is sometimes understood as synonymous with *dhyāna*; as we shall see it is also intimately tied to the concept of *bhāvanā*. Because of this unique position, *samādhi* is an excellent candidate for translation as meditation. It may be, however, that this possibility is somewhat limited by its strong association in the *Bhāvanākramas*, and perhaps in the Mahāyāna more generally, with *states* of concentration as opposed to the processes leading up to them.

We have seen that *bhāvanā* is divisible into two subcategories viz. *śamatha-bhāvanā* and *vipaśyanā-bhāvanā*. The term *dhyāna* either appears in the context of the four absorptions or as one

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[78] In a very different context, that of Vasubandhu's *Sukhavātivyūhopadeśa*, Kiyota Minoru translates *śamatha* as meditation. Insight *(vipāśyanā)* is said to be derived from it (259).

[79] The conception of *dhyāna* as being the basis of both *śamatha* and *vipaśyanā*, occurs in the *Abhidharmakośa*. In *anāgamya* and *dhyānāntara* the two are not in balance: *vipaśyanā* is strong, while *śamatha* is weak. In the *arūpyas* the opposite is true. *Abkh* 1014.3-9., 1128.1-4. Also See: Pruden, 1021, 1217-18, 1284.

Kamalaśīla's usage of *dhyāna* tends to equate it with *the nonconceptual*. This is very important. It will be recalled that his opponent is charged with being an advocate of *dhyāna*. Kamalaśīla presents himself as an advocate of *prajñā and dhyāna together*. When used loosely all three of these terms -- *bhāvanā, dhyāna* and *samādhi* -- might be understood as roughly equivalent, and in the appropriate context each may be translated as "meditation." But it would be logically difficult for a single text to employ the three terms synonymously in the sense of encompassing the two branches of *śamatha* and *vipasyanā*. If all three were to regarded as divisible into the subdivisions of *śamatha* and *vipaśyanā*, a problem would arise in the explication of the concept of *śamatha*, which is generally thought to be a broader concept encompassing *dhyāna* in the technical sense of absorption. Further one would be forced to consider *dhyāna qua* absorption as a subdivision of *dhyāna qua concentration (samādhi)* and so on.

As far as I can make out there is only one occasion in the *Bhāvanākramas* where *dhyāna* and *bhāvanā* might plausibly be interpreted as being understood as synonymous. It is notable that this occurs in the context of a discussion of the transcendent path of the bodhisattva. Bhk 1 226.12-16 *ata evāsyām iyam upāyasaṃgṛhītabodhipakṣabhāvanā suṣṭhu duḥkena jīyate abhyasyatā iti sudurjayety ucyate / asyāṃ cāryasatyākārabhāvanābahulīkārāt, dhyānapāramitā 'tiriktatarā bhavati / upāyasaṃgṛhītabodhipakṣabahulavihārī ca bhavati / yāvan na śaknoti saṃsārapravṛttipratyavekṣaṇān nirvitsahayā cittasantatyā 'nimittavihāraṃ samāpattuṃ tāvat pañcamī bhūmiḥ / yadā śaknoti tadāsyāṅgasya paripūritaḥ ṣaṣṭhī bhūmir vyavasthāpyate /* Hence only in this stage because the repeated cultivation of the aids to Awakening collected under method is won with great difficulty, it is called: "Very hard to win". And in this stage the perfection of *dhyāna* becomes unexcelled on the basis of doing a lot of meditation *(bhāvanā)* on the aspects of the noble truths. And he becomes one who dwells extensively on the aids to Awakening collected under method. So long as he cannot attain the signless state because of his mental continuum being filled sorrow from its discernment of the activity of *saṃsāra*, that long it remains the fifth stage. When he can, then on the basis of fulfilling this component the sixth stage is distinguished.

of the five perfections collectively considered as part of method (*upāya*) to be cultivated along with wisdom (*prajñā*), the sixth and ruling perfection. The main conception of *dhyāna* outlined in these texts is that of a *nonconceptual* state of concentration, that is as a subspecies of *śamatha* rather than its genus. This is very important. It will be recalled that Kamalaśīla considered his opponent at bSam yas an advocate of *dhyāna* alone. Kamalaśīla on the other hand presented himself as a champion of *dhyāna* and *prajñā conjoined.*

1.3 Two Concepts of *Samādhi*

1.3.1 *Samādhi* Conceived as Divisible into *Śamatha* and *Vipaśyanā:*

Kamalaśīla's conceptions of *śamatha* and *vipaśyanā* appear to be based on those set forth in a large number of Mahāyāna *sūtras.* Those he cites most often in this context are the *Saṃdhinirmocana* and the *Laṅkāvatāra sūtras.* The others that are cited more than once in this context are the *Ratnamegha,* the *Samādhirāja,* the *Ratnakuṭa.*[80] As noted, it is to beginners in such *sūtras* that all three *Bhāvanākramas* are explicitly addressed. In the third Bhk this statement

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[80] In the *Bhāvanākramas* there are approximately twenty-five occasions when Kamalaśīla mentions or quotes from a *sūtra* source in explaining the nature of *śamatha* and/or *vipaśyanā.* Ten of these refer to the *Saṃdhinirmocana,* five to the *Ratnamegha,* two each to the *Laṅkāvatāra,* the *Samādhirāja* (once as *Candrapradīpa*) and the *Ratnakuṭa* (the same reference cited twice) and one each to the *Mahāparinirvāṇa, Gocarapariśuddhi, Prajñāpāramitā* and an unknown *sūtra* source. On fifteen occasions *sūtras* are appealed to when tranquillity and insight are being discussed *as a pair*: three times in Bhk 1 (*Laṅkāvatāra, Ratnakuṭa* and *Ratnamegha*), ten times in Bhk 2 (*Saṃdhinirmocana* four times, *Ratnakuṭa, Mahāparinirvāṇa, Samādhirāja [Candrapradīpa], Ratnamegha, Laṅkāvatāra, Gocarapariśuddhi*), and twice in Bhk 3 (once to the *Ratnamegha* and once to the *Saṃdhinirmocana*). There are only four occasions where *sūtras* are cited when tranquillity is being explained on its own: three in Bhk 1 (*Saṃdhinirmocana, Prajñāpāramitā,* and an unknown *sūtra*), once in Bhk 2 *(Samādhirāja)* and none in Bhk 3.There are seven occasions where *sūtras* are cited when insight is being discussed on its own: none in Bhk 1, three in Bhk 2 (all references to the *Saṃdhinirmocana*) and four in Bhk 3 (*Ratnamegha* twice, *Saṃdhinirmocana* and an unknown *sūtra* from the *Sutrasamuccaya* once each).

While one should not put too much stock in this sort of analysis some suggestive results can be gleaned. When insight is being discussed, it is the *Saṃdhinirmocanasūtra* that is most commonly cited. This is especially true in Bhk 2 and Bhk 3. In Bhk 1 the term *vipaśyanā* appears only rarely; however it is fairly clear that the expression *prajñābhāvanā* refers to the process of insight. In its explanation the *Laṅkāvatarasūtra* is cited at length.

regarding the intended audience is immediately followed by a passage indicative of Kamalaśīla's conception of the logical relations obtaining between many of the key terms employed in the context of meditation.

> Homage to Tara! The *bhāvanākrama* is related in brief for those who are beginners in the way of the Mahāyāna *sūtras.* In that context, even if the *samādhi* of bodhisattvas was taught by the Bhagavan to be limitless (in variety), by way of the (four) Immeasurables and all the rest, nevertheless all *samādhis* are subsumed under tranquillity and insight. Therefore, precisely that path which carries the union of tranquillity and insight is related.[81]

There are many points made in this brief passage. For our purposes we must first notice that every single *samādhi* or state of concentration is here said to be included under the rubric of tranquillity or insight; Kamalaśīla is here paraphrasing a point made in the *Saṃdhinirmocana.* (The actual *sūtra* passage is quoted by him near the outset of Bhk 2; it refers not only to the *samadhis* of bodhisattvas, but also to those of śrāvakas and Tathāgatas).[82] Secondly, it is interesting that the division of tranquillity and insight is made among *samādhis* or concentrations, and not within *bhāvanā* as such. We have already seen that Kamalaśīla regards *bhāvanā* as divisible into *śamatha* and *vipaśyanā*; it would appear that he also considers *samādhi* as divisible in the same way. In

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81 BHK 3 1.2-6: *namas tārāyai / mahāyānasūtrāntanayapravṛttānāṃ saṃkṣepato bhāvanākramaḥ kathyate / tatra yady api bo(dhisattvānām apa)rimito 'pramāṇādibhedena bhagavatā samādhir upadiṣṭaḥ, tathāpi śamathavipaśyanābhyāṃ sarve samādhayo vyāptā iti / sa eva śamathavipaśyanāyuganaddhavāhī mārgas tāvat kathyate / D 56b6-57a2 'jam dpal gźon nur gyur pa la phyag 'tshal lo / theg pa chen po mdo sde'i tshul la źugs pa rnams kyi phyir bsgom pa'i rim pa mdor brjod par bya'o / de la bcom ldan 'das kyi byaṅ chub sems dpa rnams kyi tiṅ ṅe 'dsin tha dad pa tshad med dpag tu med pa la sogs pa bstan du zin kyaṅ / źi gnas daṅ lhag mthoṅ gñis kyis tiṅ ṅe 'dsin thams cad la khyab pas na źi gnas daṅ lhag mthoṅ zun du 'brel pa 'jug pa'i lam de ñid brjod par bya'o /*

82 Bhk 2 D44a7-44b1: *de gñis kyis tiṅ ṅe 'dsin thams cad bsdus pa'i phyir rnal 'byor pa thams cad kyis dus thams cad du ṅes par źi gnas daṅ lhag mthoṅ bsten par bya ste / 'phags pa dgoṅs pa ṅes par 'grel pa de ñid las bcom ldan 'das kyis ji skad du / "ṅas ñan thos rnams daṅ / byaṅ chub sems 'dpa rnams / de bźin gśegs pa rnams kyi tiṅ ṅe 'dsin rnam pa du ma bstan pa gaṅ dag yin pa de dag thams cad źi gnas daṅ lhag mthoṅ gis bsdus par rig par bya'o" źes gsuṅs pa lta bu'o* // Since all the concentrations (*samādhis*) are encompassed by those two, every yogin must adhere to them all times. As was said in that very same noble *Saṃdhinirmocanasūtra*, "All the myriad concentrations taught by me -- whether they be of the śravakas, the bodhisattvas or the Tathāgatas - all should be understood as included in tranquillity and insight." In this way the way it is explained.

point of fact Kamalaśīla never employs the compounds *śamatha-bhāvanā* and *vipaśyanā-bhāvanā*. It is, however, clear from this passage that *bhāvanā* and *samādhi* are here regarded by him as being coextensive. Not only does he refer to limitless *samādhis* in explaining the process of *bhāvanā*, but the passage from the *Saṃdhinirmocanasūtra* that he quotes to explain their inclusion under tranquillity and insight applies to them the gerund of the causative form of the verbal root √*bhū*. This indicates a conception of *bhāvanā* as coextensive with *samādhi* within the intended universe of discourse for these texts, that is, the way of practicing for a beginner in the Mahāyāna sūtras. This latter qualification is important insofar as it is clearly possible for one to cultivate something without concentration and to concentrate on something without cultivating anything in particular. Here, however, in the context of Mahāyāna practice the two concepts converge.

Thus for any x, if x is *bhāvanā* then it involves *samādhi*; and for any y, if y is *samādhi* then it involves *bhāvanā*. Like the concepts of lake and lakeshore, or parent and child, the two concepts are mutually implicative although not identical in meaning. In effect what this means is that we cannot think of the one without thinking of the other. It does not mean that every proposition that is true of the one is true of the other. This understanding is consistent with Vasubandhu's understanding of *bhāvanāmayī prajñā* given above, that "the wisdom arisen from *bhāvanā* is born from *samādhi*." (...*samādhijā bhāvanāmayīti*).[83]

What is interesting here is that while both *śamatha* and *vipaśyanā* are ambiguous in terms of

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83 Notice that if we understand *prajñā* as the nonconceptual state arising at the outset of the transcendent path we must also accept that the suffix *-mayaṭ* means "arisen from." If, on the other hand, we were to attempt to interpret it as "consisting in" *prajñā* would have to be understood as the conceptual process leading up to this moment. However in this case, the assertion of Vasubandhu would not as clearly hold "the wisdom consisting in *bhāvanā* is born from *samādhi*." (...*samādhijā bhāvanāmayīti*). Indeed it would make better sense to invert it: "The wisdom consisting in *samādhi* is born from *bhāvanā*" (...*bhāvanājā samādhimayīti*), understanding *samādhi* here to refer the *state* of nonconceptual *samādhi* which is that first moment. However, this is not what Vasubandhu says.

their referring to processes or states, *bhāvanā* and *samādhi* can best be viewed as referring to processes and states respectively. Thus when one considers the subsumption of *śamatha* and *vipaśyanā* under the former one may be thinking of them as processes, under the latter as attained states -- although there is no necessity in this. To use an analogy: the distinction between *bhāvanā* as a process and *samādhi* as a state may be thought of as similar to the distinction between waves and particles of light. One sees what one preconceives.[84]

Now if concentration is divisible into tranquillity and insight, what is it that differentiates these two? One way of understanding the division between *śamatha* and *vipaśyanā* is in terms of their respective *functions* or *effects*. In brief, the function of tranquillity is to stabilize the mind thereby making insight possible. The function of insight is to remove ignorance of the way things are. Viewed psychologically, this same distinction may be characterized by the respective *purposes* or *goals* for which they are each undertaken. Thus the opening statement of Bhk 3 is immediately followed by a quotation from the *Saṃdhinirmocana* that indicates the effects of *śamatha* and *vipaśyanā* in respectively eliminating one's afflictive and cognitive obscurations. This in turn is said to be required for the arising of nonconceptual gnosis, which in turn inevitably leads to the elimination of all obscuration (i.e. Awakening).

> And the Bhagavān has said: "Having cultivated tranquillity and insight, a living being is liberated from the bondages of signs *(nimitta,* T. *mtshan ma)* and negative dispositions *(dauṣṭhula,* T. *gnas ńan len).*" Therefore one who aims to abandon all

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[84] The close conceptual relationship between these two terms is indicated by the fact that La Vallee Poussin appears to regard them as interchangeable, at least in the context of the *Abhidharmakośa*: "Pratique de la méditation de l`horrible *(aśubhābhāvanā)* et de l'àpplication de la mémoire à la respiration *(ānāpānasmṛti)* (vi. 9-13), par laquelle on triomphe du désir et de la distraction, par laquelle on devient capable d`entrer en *bhāvanā* ou *samādhi*, recueillement." (v.iv) The gloss of these two by "recueillement" is also interesting. Pruden translates this as "absorption," but this seems unsatisfactory (Vol.3 xiv). The word "absorption" is strongly associated with the *dhyānas*. The word "recueillement" on the other hand seems to carry more of a discursive flavor, of "introspection" or "contemplation" rather than "trance" or "absorption." As noted already, the necessary connection of *bhāvanā* and *samādhi* is consistent with the definition of *bhāvanāmayī prajñā* given above.

> obscurations should practice (*sevanīye*; T.*bsgom par bya*, "should cultivate") tranquillity and insight." By the power of tranquillity the mind becomes steady on its object, like a lamp in a place without wind. By insight, the light of perfect gnosis emerges from accurately realizing the thusness of *dharmas* (*yathāvad dharmatattvāvagamāt*). And on that basis all obscuration is removed, just as the night by the dawning of the sun.[85]

Thus in this passage we see the functions of tranquillity and insight set out in the context of a syllogism summarizing the entire Buddhist path. Tranquillity is required for insight; tranquillity and insight are required for the arising of nonconceptual gnosis or wisdom *(prajñā)*; gnosis is required for and assures one of complete Awakening (i.e. Buddhahood, omniscience).

With regard to tranquillity, in both Bhk 1 and Bhk 2 Kamalaśīla provides practical instructions in connection with the process of successfully stabilizing the mind in the face of various impediments.[86] With regard to the practice of insight a large section of Bhk 1 is devoted to tracing its course in accordance with the *Laṅkāvatārasūtra*. This account is given in terms the cultivation of wisdom *(prajñābhāvanā)*.[87] The term *vipaśyanā* only appears on two occasions, both

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85 Bhk 3 1.6-14: *uktaṃ ca bhagavatā: nimittabandhanāj jantur atho dauṣṭhulabandhanāt / vipaśyanāṃ bhāvayitvā śamathañ ca vimucyata iti / tasmāt sakalāvaraṇaprahāṇārthinā śamathavipaśyane sevanīye / śamathabalena svālambane cittam aprakampyaṃ bhavati nivātasthitapradīpavat / vipaśyanayā yathāvad dharmatattvāvagamāt samyagjñānālokaḥ samutpadyate / tataḥ sakalam āvaraṇaṃ prahīyate / andhakāravad ālokodayāt* / D 56a1-3: *bcom ldan 'das kyis bka' stsal pa / skye ba po yi lhag mthoṅ daṅ źi gnas goms par byas na ni gnas ṅan len gyi 'chiṅ ba daṅ / mtshan ma'i 'chiṅ ba rnam grol 'gyur / źes so / de lta bas na sgrib pa mtha dag spoṅ bar 'dod pas źi gnas daṅ lhag mthoṅ bsgom par bya'o / źi gnas kyi stobs kyis ni mar me rluṅ med pa na gnas pa bźin du dmigs pa las sems mi gyo bar 'gyur ro / lhag mthoṅ gis mun par ñi ma śar ba bźin du chos kyi de kho na ji lta ba bźin du rab tu rtogs pas yaṅ dag pa'i śes rab kyi snaṅ ba 'byuṅ ste / sgrib pa mtha dag spoṅ bar 'gyur ro /*

86 Bhk 1 208.3-20, D 46b2, D 47b2-48a4.

87 A brief explanation of *bhāvanāmayī prajñā* at Bhk 1 204.10-205.4 (Tucci, section 12) is immediately followed by lengthier accounts of *śamatha* (section 13), *samādhi* (section 14), *dhyāna* (section 15) and *prajñābhāvanā* (section 16). Considering that *śamatha, samādhi* and *dhyāna* can be grouped together, this suggests that Kamalaśīla was here adhering to the division of *bhāvanā* into *śamatha* and *vipaśyanā*, even though here he refers to *prajñābhāvanakramaḥ* not *vipaśyanābhāvanākramaḥ* as such. Bhk 1 210.7-8: *tatrāyam āryalaṅkāvatāre saṃkṣepāt prajñābhāvanākramo nirdiṣṭaḥ* / In this regard, this process of cultivating wisdom is briefly taught in the noble *Laṅkāvatāra*.

in reference to the union *(yuganaddha)* of tranquillity and insight as the cause of the arising of nonconceptual *(avikalpa)* knowledge of suchness.[88] In Bhk 2 and Bhk 3 the descriptions of this process employ the term *vipaśyanā.* All these descriptions share a common feature: the application of concepts to the object *(ālambana)* of the meditative process. This is said to distinguish *vipaśyanā* from *śamatha.* In Bhk 3, again adhering to the *Saṃdhinirmocana sūtra,* Kamalaśīla asserts that *śamatha* is nonconceptual *(nirvikalpa)* and that *vipaśyanā* is conceptual *(savikalpa).*

> Precisely because of this the Bhagavān taught four realities as meditation objects for yogis: a) a mental image without conceptualization b) a mental image accompanied by conceptualization c) the limit of things and d) the perfection of purpose. In this context, when by means of tranquillity one has committed oneself to a mental image of all *dharmas* or to a form like that of the Buddha, that which is depended upon is called a mental image without conceptualization. It is called without conceptualization here because of an absence of concepts determining the meaning of reality *(bhūtārthanirūpaṇāvikalpābhāva).* And it is called a mental image because it is depended upon, having committed oneself to an image of *dharmas* as they have been learned and understood. When, by means of insight, the yogin analyzes *(vicārayati)* that very reflection in order to realize reality *(tattvādhigamārtha),* then it is called a mental image accompanied by conceptualization on account of the presence *(samudbhāva, T. yod pa)* there of a concept determining reality (*tattvanirūpaṇāvikalpa*), which is the characteristic of insight.[89]

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88 Bhk 1 213.13-19: *ata evāvaraṇaprahāṇāya śamathavipaśyanāyuganaddhavāhī mārgo bhagavatā nirdiṣṭaḥ, tayor avikalpasamyagjñāne hetutvāt / tathā coktam - "śīlaṃ pratiṣṭhāya samādhilābhaḥ / samādhilābhāc ca hi prajñābhāvanā /prajñayā jñānaṃ bhavati viśuddhaṃ viśuddhajñānasya hi śīlasampat" // iti/* On account of this alone the Bhagavān taught the path which carries the union of tranquillity and insight in order to remove the obscurations, since those two are the causes of perfect nonconceptual knowledge. Thus it is said: Having established morality, there is the gaining of concentration. And from the gaining of concentration, there is the development of wisdom. By means of wisdom, knowledge becomes pure. For one whose knowledge is pure, verily there is the wealth of morality. Bhk 1 219.21-220.5: *evam anena krameṇa tattvaṃ bhāvayet / tatra ca layauddhatyādīn vyutthitān pūrvavat praśamayet / yadā tu sarvadharmaniḥsvabhāvatālambane ca layauddhatyādirahitam anabhisaṃskāreṇa pravṛttaṃ jñānaṃ bhavati, tadā śamathavipaśyanāyuganaddhavāhī mārgo niṣpanno bhavati / tadā yāvat śaknoti tāvad adhimuktibalenādhimukticaryābhūmau sthito bhāvayet /* Thus one should cultivate reality by this process. And there, as before, one should neutralize the laxity, excitement and so forth that have arisen. But when knowledge is proceeding spontaneously, without laxity or excitement, unto the object which is the lack of inherent existence of all *dharmas,* then the path which carries the union of tranquillity and insight is perfected. Then as much as one can, one should meditate established in the stage of zealous conduct, with the power of zeal.

89 Bhk 3 1.14-2.5: */ ata eva bhagavatā catvāry ālambanavastūni yogināṃ nirdiṣṭāni / nirvikalpapratibimbakam / savikalpapratibimbakam / vastuparyantatā / kāryapariniśpattiś ca / tatra śamathena yat sarvadharmapratibimbakaṃ buddhādirūpaṃ cādhimucyālambyate tan nirvikalpapratibimbakam*

Thus the cultivation of insight is said to aim for the correct apprehension of reality. This is understood by Kamalāśīla as a conceptual process which eventually results in a direct nonconceptual knowledge of natural condition of things, thusness, reality as it is. As we have seen however, this is not merely a kind of ordinary reasoning on the basis of scripture *(cintāmayī prajñā)*, but rather a special form of scripturally based discernment of reality that occurs *while in a state of concentration (bhāvanāmayī prajñā).*

> "... [H]aving abandoned mental distractions, he inwardly discerns those very same previously considered *dharmas* as mental images (*gzugs brñan*) *in the sphere of concentration* (*tiṅ ṅe 'dsin gyi spyod yul*, my emphasis)... In this manner, discriminating the meaning of what is to be known in those mental images of the sphere of meditative concentration, thoroughly discriminating, completely considering, completely investigating, forbearing, accepting, classifying, looking and knowing -- *That* is called insight. So it is that the bodhisattva is skilled in insight." [90]

This process of examining the nature of *dharmas* is said to be so vivid that it is like looking at the

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ucyate / tatra bhūtārthanirūpaṇāvikalpābhāvān nirvikalpakam ucyate / yathāśrutodgṛhītānāñ ca dharmāṇāṃ pratibimbakamadhimucyālambyata iti kṛtvā pratibimbakam ucyate / tad eva pratibimbakaṃ yadā vipaśyanayā vicārayati yogī tattvādhigamārthaṃ tadā savikalpapratibimbakam ucyate / tattvanirūpaṇāvikalpasya vipaśyanālakṣaṇasya tatra samudbhavāt / D 56a3-7: *de lta bas na bcom ldan 'das kyis rnal 'byor pa rnams kyi dmigs pa'i dṅos po bźi bstan te / rnam par mi rtog pa'i gzugs brñan daṅ / rnam par rtog pa daṅ bcas pa'i gzugs brñan daṅ / dṅos po'i mtha daṅ / dgos pa yoṅs su grub pa'o / de la źi gnas kyis na chos thams cad kyi gzugs brñan gaṅ yin pa daṅ / saṅs rgyas kyi gzugs la sogs pa la mos nas dmigs pa ste / de ni rnam par mi rtog pa'i gzugs brñan źes bya'o / de la yaṅ dag pa'i don la rnam par rtog pa med pas na de rnam par mi rtog pa źes bya'o / ji ltar thos pa daṅ ji ltar zin pa'i chos rnams kyi gzugs brñan źes bya'o / rnal 'byor pas de kho na'i don rtogs par bya ba'i phyir gaṅ gi tshe lhag mthoṅ gis gzugs brñan de ñid la spyod pa de'i tshe lhag mthoṅ gi mtshan ñid de kho na la rtogs pa'i rnam par rtog pa de na yod pas na rnam par rtog pa daṅ bcas pa'i gzugs brñan źes bya'o /*

90 From the *Saṃdhirmocanasūtra* (cf. Powers, 150-152). Bhk 2 D 47a7-47b2: *sems kyi rnam par g'yeṅ ba spaṅs nas ji ltar bsams pa'i chos de dag ñid naṅ du tiṅ ṅe 'dsin gyi spyod yul gzugs brñan du so sor rtog par byed / mos par byed do // de ltar tiṅ ṅe 'dsin gyi spyod yul gzugs brñan de dag la śes bya'i don de rnam par 'byed pa daṅ / rab tu rnam par 'byed pa daṅ / yoṅs su rtog pa daṅ / yoṅs su dpyod pa daṅ / bzod pa daṅ / 'dod pa daṅ / bye brag 'byed pa daṅ / lta ba daṅ / rtog pa gaṅ yin pa de ni lhag mthoṅ źes bya ste / de ltar na byaṅ chub sems dpa' lhag mthoṅ la mkhas pa yin no" źes gsuṅs so //* See Powers: 341-342.

blemishes on one's face through their reflection in a mirror.[91] When finally the yogin reaches the point of comprehending thusness nonconceptually, this constitutes "the limit of things" and the arising of the first stage of the bodhisattva.[92] We have seen above that this constitutes the beginning of the transcendent path of the bodhisattva. Gradually, but inevitably, the bodhisattva's purpose on the *bhāvanāmārga* is fulfilled and the omniscience of Buddhahood is achieved at the *buddhabhūmi*.[93] Based on this account Kamalaśīla reiterates his syllogism and its clear conclusion: the final goal of the Mahāyāna, Buddhahood, necessitates the practice of both tranquillity and insight:

> That being so, what is shown by this? The realization of the limit of all things occurs through practicing tranquillity and insight. And through that, the perfection of purpose defined by the removal of obscurations is attained. And that itself is Buddhahood. Therefore tranquillity and insight must be adhered to in order to realize Buddhahood. Conversely it is taught that for one who does not practice

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91 Bhk 3 2.5-8: *tasyaiva ca pratibimbasya svabhāvaṃ nirūpayan yogī, darpaṇāntargatasvamukhapratibimbapratyavekṣaṇena svamukhagatavairūpyāṇāṃ viniścayavat, sarvadharmāṇāṃ yathāvat svabhāvāgamāt* / And in determining the nature of that very mental image on the basis of understanding the nature of all *dharmas* as they are, the yogin is as if ascertaining blemishes upon his own face by discerning its reflection in a mirror. D 56a7-8: *rnal 'byor pa gzugs brñan de ñid kyi ṅo bo ñid la rtog pas chos thams cad kyi ṅo bo ñid ji lta ba bźin du khoṅ du chud de / bdag gis bźin gyi gzugs me loṅ gi naṅ du byuṅ ba la brtags na bdag gi bźin la mi sdug pa la sogs pa mṅon pa bźin no /*

92 Bhk 3 2.8-10: *yadā vastuparyantatālakṣaṇāṃ tathatām pratividhyati, tadā vastuparyantatāvagamāt prathamāyāṃ bhūmau vastuparyantatālambanam ucyate* / When he penetrates thusness which marks the limit of things then, on account of understanding the limit of things, this is called the object which is the limit of things on the first stage. D 56a7-b1: *gaṅ gi tshe dṅos po'i mtha'i mtshan ñid kyi de bźin ñid rtog par gyur pa de'i tshe dṅos po'i mtha khoṅ du chud pas na sa daṅ po la dṅos po'i mtha la dmigs pa źes bya'o /*

93 Bhk 3 2.11-15: *tato bhāvanāmārgeṇa pariśiṣṭāsu bhūmiṣv oṣadhirāsāyanopayogād iva krameṇa viśuddhataratamakṣaṇodayād, āśrayaparāvṛttau satyām, āvaraṇaprahāṇalakṣaṇā kāryaparisamāptir yadā bhavati, tadā buddhabhumau tad eva jñānaṃ kāryaparinispattyālambanam ucyate* / After that, by the *bhāvanāmārga* in the remaining stages, gradually there is a reorientation of the basis (of the mind) on account of the arising of moments of greater and greater purity -- just as when one employs an elixer of medicinal herbs. This being so, when there is the accomplishment of what must be done, which is defined by the removal of obscurations, then that very knowledge in the Buddha-stage is called the object for the perfection of purpose. D 56b1-2: *des na sman bcud kyis len za ba bźin du bsgom pa'i lam gyis sa lhag ma rnams su rim gyis śin tu rab tu rnam par dag pa'i skad cig byuṅ bas gnas gyur nas / gaṅ gi tshe sgrib pa ma lus pa spaṅs pa'i mtshan ñid dgos pa yoṅs su rdsogs par gyur pa de'i tshe saṅs rgyas kyi sa la ye śes de ñid dgos pa yoṅs su grub pa la dmigs pa źes bya'o /*

those two there is neither the realization of the limit of things nor the perfection of purpose.[94] [95]

The entire argument of this section may thus be summarized:

1. Insight only if Tranquillity,
2. Gnosis only if Insight,
3. <u>Buddhahood if and only if Gnosis.</u>
4. Therefore Buddhahood only if both (Insight and Tranquillity).
5. If not (Tranquillity and Insight) then not (Gnosis or Buddhahood).

1. If I then T
2. If G then I
3. <u>B if and only if G</u>
4. If B then (I and T)
5. If not (I and T) then not (G or B)

In the course of making this argument we have seen that Kamalaśīla seems to employ at least three closely related, yet distinguishable ways of understanding the distinction between *śamatha* and *vipaśyanā*. The first is in terms of their respective effects. Tranquillity eliminates afflictions that obscure the mind and prevent its remaining calm and concentrated; insight, on the other hand, rids the mind of cognitive obscurations, which is to say false views of the way that things are. The second way restates the first from a psychological point of view, in terms of purpose or function. Tranquillity aims at a state of calm concentration, a condition that makes insight possible. Insight, by contrast, aims to see reality as it is. More generally, both may be

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[94] Bhk 3 2.15-3.1: *tad evam, anena kiṃ darśitaṃ bhavati? śamathavipaśyanābhyāṃ samastavastuparyantādhigamo bhavati / tena cāvaraṇaprahāṇalakṣaṇā kāryapariniṣpattir avāpyate / tad eva ca buddhatvam / ato buddhatvādhigamārthinā śamathavipaśyane sevanīye / yas tu te na sevate tasya naiva vastuparyantatādhigamo nāpi kāryapariniṣpattir iti* / D 56b2-3: *de lta bu 'dis ci bstan pa yin źe na / źi gnas daṅ lhag mthoṅ goms par byas pas dṅos po'i mtha rtogs par 'gyur te / des sgrib pa mtha dag spoṅ ba'i mtshan ñid dgos pa yoṅs su grub pa 'thob bo / de ñid saṅs rgyas ñid yin te / de bas na saṅs rgyad ñid thob par 'dod pas źin gnas daṅ lhag mthoṅ la bsgom par bya'o* / This fourfold schema is found in the *Saṃdhinirmocanasūtra*. See Powers: 205.

[95] Here the necessity of *śamatha* and *vipaśyanā* appears in connection to the worldly path of the ordinary person. Together they give rise to the realization of the limit of things, that is emptiness. This marks the beginning of the transcendent path. Thus on the *bhāvanāmārga*, *bhāvanā* would be better thought of in terms of the perfection of one's purpose, *i.e.* Awakening, through the *pāramitās*, divisible into wisdom and method.

undertaken with the goal of Buddhahood in mind. When practiced together or in alternation they form a complementary pair *(yuganaddha)*, or as David Ruegg has colourfully dubbed them, a "syzygy" (Ruegg 1989: 6 *et passim*). The third way distinguishes between the two in terms of the application or nonapplication of concepts. Insight is a conceptual process, tranquillity is not.[96]

1.3.2 *Samādhi* Conceived as *Śamatha* and/or Nonconceptual *Dhyāna*

We have just seen that *bhāvanā* and *samādhi* are considered mutually implicative by Kamalaśīla. Such a conception is compatible with regarding *bhāvanā* as the broadest term for the processes of meditation; *dhyāna*, on this account, would either best be translated with another term denoting a specific *kind* of meditation e.g. absorption, or else simply left untranslated. Let us call this way of talking conception "A." Thus "meditation" *(bhāvanā)* here would be conceived as divisible into two kinds, one that is concentrated and nonconceptual *(nirvikalpa, i.e. śamatha, samādhibhāvanā)* and aimed towards pliancy and specific concentrated states, and one that is concentrated and conceptual in nature and aimed at the understanding of reality *(vipaśyanā, prajñābhāvanā)*.

There is a problem however. Kamalaśīla is not always consistent in the conception of *samādhi* he employs. Put simply, *samādhi* is sometimes exclusively identified with the nonconceptual side of the equation *i.e. śamatha*. There is a thread running throughout the *Bhāvanākramas* which simply equates the pair of *śamatha* and *vipaśyanā* with that of *samādhi* and *prajñā*. Here is one example:

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96 A fourth way of distinguishing between the two may also be identified as implicit in the text. Tranquillity cannot be defined in terms of its meditation object; insight can. The object of insight is always some conception of reality, or the way things really are.

> By means of insight alone *(lhag mthoṅ 'ba' źig, vipaśyanāmātra)*, without tranquillity *(źi gnas, śamatha)*, the mind of the yogin would become distracted with respect to its objects; like a butter-lamp in the wind, it would not be stable. And on account of that, the light of knowledge would not be very distinct. Thus both should be practiced equally. For this reason it is also said in the noble *Mahāparinirvāṇa sūtra*, "Because their wisdom *(śes rab, prajñā)* is weak and their concentration *(tiṅ ṅe 'dsin, samādhi)* strong, śrāvakas do not perceive the germinal essence *(rigs, gotra)* of the Tathāgata. The bodhisattvas see it, but not clearly -- because while their wisdom is strong, their concentration is weak. The Tathāgata sees everything because he is equally possessed of tranquillity and insight." Because of the power of tranquillity the mind will not become unsteady with the flurries of thought -- just like a butter-lamp that does not flicker in the wind. Because of insight, it will not be disturbed by others, since all the stains of mistaken views are removed.[97]

On other occasions *samādhi* appears to be regarded as synonymous with both *śamatha* and *dhyāna*. It is worth quoting such passages at length in order to see how Kamalaśīla slips from one term to another:

> As it is said in the noble *Saṃdhinirmocanasūtra*, "O Maitreya! All the worldly and transcendental qualities that constitute the virtues of śrāvakas, bodhisattvas and Tathāgatas should be understood as the result of tranquillity *(źi gnas, śamatha)* and insight *(lhag mthoṅ, vipaśyanā)*." That's the way it's explained. Since all the concentrations *(tiṅ ṅe 'dsin, samādhi)* are encompassed by those two, every yogin must adhere to them at all times. As was said in that very same Noble *Saṃdhinirmocanasūtra*, "All the myriad concentrations taught by me - whether they be of the śrāvakas, the bodhisattvas or the Tathāgatas - all should be understood as included in tranquillity and insight." That's the way it's explained. By merely becoming practiced in tranquillity alone, yogins do not eliminate their obscurations; on the contrary, their afflictions are only repressed for a little while. Their latent tendencies would not have been properly rooted out, since one cannot do that unless one has given rise to the light of wisdom *(śes rab, prajñā)*. Thus from that very same noble *Saṃdhinirmocanasūtra*, "Afflictions can be repressed by absorption *(bsam gtan, dhyāna)*, but it's by wisdom *(śes rab, prajñā)* that the latent tendencies

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[97] Bhk 2 D45a4-a7: *źi gnas daṅ bral ba'i lhag mthoṅ 'ba' źig gis ni rnal 'byor pa'i sems yul rnams la rnam par g'yeṅs par 'gyur gyis / rluṅ gi naṅ na 'dug pa'i mar me bźin du brtan par mi 'gyur ro // de bas na ye śes kyi snaṅ ba śin tu gsal bar mi 'byuṅ ste / de lta bas na gñis ka daṅ 'dra bar bsten par bya'o // de'i phyir 'phags pa yoṅs su mya ṅan las 'das pa chen po'i mdo las kyaṅ "ñan thos rnams kyis ni de bźin gśegs pa'i rigs mi mthoṅ ste / tiṅ ṅe 'dsin gyi śas che ba'i phyir daṅ / śes rab chuṅ ba'i phyir ro // byaṅ chub sems dpa' rnams kyis ni mthoṅ mod kyi mi gsal te / śes rab kyi śas che ba'i phyir daṅ / tiṅ ṅe 'dsin chuṅ ba'i phyir ro// de bźin gśegs pas ni thams cad gzigs te / źi gnas daṅ lhag mthoṅ mtshuṅs par ldan pa'i phyir ro" źes bka' stsal te / źi gnas kyi stobs kyis ni mar me rluṅ gis ma bskyod pa bźin du rnam par rtog pa'i rluṅ rnams kyis sems g'yo bar mi 'gyur ro // lhag mthoṅ gis ni lta ba ṅan pa'i dri ma mtha' dag spaṅs pas gźan dag gis mi phyed de /*

> are properly rooted out." And from the noble *Samādhirājasūtra*, "Although indeed one might cultivate *(sgom pa)* concentration *(tiṅ ṅe 'dsin)*, self-conception would not be disengaged. Again one's afflictions would become enraged, just as in Udraka's cultivation of concentration *(tiṅ ṅe 'dsin bsgom pa, samādhi-bhāvanā)*. If one investigates the identitylessness of *dharmas* and having investigated thus, if there is cultivation *(bsgom pa, bhāvanā)*, that itself is the cause which has its effect the attainment of *nirvāṇa*. Through any other cause true peace does not transpire."[98]

This passage begins with the familiar conception of *samādhi qua* tranquillity *and* insight; it proceeds to identify tranquillity with *dhyāna* (and insight with *prajñā*); it then concludes by identifying *dhyāna* with *samādhi*. Such usage is consistent with a normal Buddhist understanding that the conceptual process of cultivating *prajñā* is complementary to, or occurs on the basis of *samādhi*, but is not itself a kind of *samādhi*. Now if *prajñā* and *vipaśyanā* are simply identified it follows that *vipaśyanā* also cannot be a kind of *samādhi*, but must rather be complementary to it. Thus when the *śamatha / dhyāna* side of the equation is exclusively identified with *samādhi* there seems to be little alternative but to regard the *vipaśyanā / prajñā side as* intellectual in nature *(cintāmayī prajñā)*. And thus the identification of *vipaśyanā* with *bhāvanāmayī prajñā* becomes unclear. In this case the division of the three kinds of wisdom appears to break down over the question of the distinction between the wisdom of thinking and the wisdom of cultivation. Indeed

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98 Bhk 2 D 44a6-b5: *'phags pa dgoṅs pa ṅes par 'grel pa las ji skad du / "byams pa gaṅ yaṅ ñan thos rnams kyi'am / byaṅ chub sems dpa' rnams kyi'am de bźin gśegs pa rnams kyi dge ba'i chos 'jig rten pa daṅ 'jig rten las 'das pa thams cad kyaṅ źi gnas daṅ lhag mthoṅ gi 'bras bu yin par rig par bya'o" źes gsuṅs pa lta bu'o // de gñis kyis tiṅ ṅe 'dsin thams cad bsdus pa'i phyir rnal 'byor pa thams cad kyis dus thams cad du ṅes par źi gnas daṅ lhag mthoṅ bsten par bya ste / 'phags pa dgoṅs pa ṅes par 'grel pa de ñid las bcom ldan 'das kyis ji skad du / "ṅas ñan thos rnams daṅ / byaṅ chub sems 'dpa rnams / de bźin gśegs pa rnams kyi tiṅ ṅe 'dsin rnam pa du ma bstan pa gaṅ dag yin pa de dag thams cad źi gnas daṅ lhag mthoṅ gis bsdus par rig par bya'o" źes gsuṅs pa lta bu'o // źi gnas tsam 'ba' źig goms par byas pas ni rnal 'byor pa rnams kyi sgrib pa mi spoṅ gi / re źig ñon moṅs pa rnam par gnon pa tsam du zad de / śes rab kyi snaṅ ba 'byuṅ ba med par bag la ñal legs par choms mi srid pa'i phyir bag la ñal legs par choms par mi 'gyur ro //de bas na 'phags pa dgoṅ pa ṅes par 'grel pa de ñid las "bsam gtan gyis ni ñon moṅs pa rnams rnam par gnon to // śes rab kyis ni bag la ñal legs par 'joms par byed do" źes bka' stsal to //'phags pa tiṅ ṅe 'dsin gyi rgyal po las kyaṅ / "tiṅ ṅe 'dsin de sgom par byed mod kyi // de ni bdag tu 'du śes 'jig mi byed // de ni ñon moṅs phyir rab tu 'khrugs // lhag spyod 'di na tiṅ ṅe 'dsin bsgom pa bźin // gal te chos la bdag med so sor rtog // so sor de brtags gal te bsgom pa ni // de ñid mya ṅan 'das thob 'bras bu'i rgyu // rgyu gźan gaṅ yin des ni mi 'gyur //" źes gsuṅs so //*

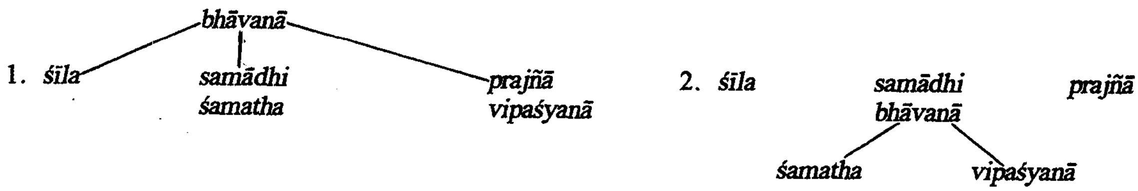
this division is not always very clear in the *Bhāvanākramas*. On this conception either *śamatha* or *dhyāna* would best be translated as meditation; *bhāvanā* would best be translated as cultivation, not meditation. Hence it should be observed that this conception of *bhāvanā* would broadly encompass both meditation as well as other kinds non-meditative cultivation including for example, the cultivation of morality (*śīla*) and the intellectual investigations that of *cintāmayī prajñā*. Let us call this conception "B."

Thus it would appear that Kamalaśīla was the inheritor of at least two different concepts of *samādhi* that rest uneasily together in the *Bhāvanākramas viz.,* those corresponding to *bhāvanā* and *dhyāna*. How we choose to deal with this fact has profound implications not merely on our translation but also on our understanding of the Buddhist prescription for Awakening as advocated by Kamalaśīla. At different points the *Bhāvanākramas* appear to endorse both readings. That is, there are occasions in which *samādhi* is equated with both *śamatha* and *vipaśyanā*, and others where it is treated as exhausted by the nonconceptual states of *śamatha* and *dhyāna*.[99]

Both these conceptions exist within the *Bhāvanākramas* and a translator is left with the dilemma of choosing to translate the interrelated meditation terminology in accordance with the one

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99 If we think of the classical threefold division of the path as *śīla, samādhi* and *prajñā*, another way of making the same distinction would be to say that *bhāvanā* is either divisible into *śīlabhāvanā, samādhibhāvanā*, and *prajñābhāvanā* or else coextensive with only *samādhi* and divisible into *śamathabhāvanā* and *vipaśyanābhāvanā*.



According to Gethin (1998: 83) *bhāvanā* also sometimes occurs as the third and final component of an early schema found in the Nikāyas, that of *dāna, śīla and bhāvanā*. This conception seems more consistent with number 2.

or the other. What is clear is that whichever term we choose to principally associate with *samādhi*, whether *dhyāna* or *bhāvanā*, that term will be the one that is translated as "meditation." This leads to the question as to why we do not simply translate the term *samādhi* as meditation. At various points such a translation for *samādhi* is indeed appropriate. At other points all that is meant by the word is nonconceptual concentration, not insight. Thus our solution in conception "A" is to understand Kamalaśīla's concept of *bhāvanā* as meditation *qua* process and his concept of *samādhi* as meditation *qua* concentrated state.

Here are the two possibilities:

A.
1. *bhāvanā* - meditation/cultivation (*bhāvayati* - one meditates on, cultivates)
2. *samādhi* - meditative concentration
    3. *śamatha* - tranquillity
        3a. *dhyāna* - absorption
    4. *vipaśyanā* - insight: analytical meditation: *bhāvanāmayī prajñā* (based on *cintamayī prajñā* and *śrutamayī prajñā*)

Thus here *samādhi* is a necessary and sufficient condition for *bhāvanā*, but only a necessary condition of *dhyāna*. Stated in more formal terms the conception is thus: 1) S if and only if Bh, and 2) if Dh then S.

B.
1. *bhāvanā* - cultivation (*bhāvayati* - one cultivates)
    2. *dhyāna / samādhi / śamatha* - meditation
    3. *vipaśyanā* - insight: analytical process of cultivation, non-meditation, primarily conceived as *cintāmayī prajñā* (the distinction of which from *bhāvanāmayī prajñā* is necessarily unclear)

According to this way of thinking, *samādhi* is a necessary and sufficient condition for *dhyāna*, but only a sufficient condition of *bhāvanā*. Here the conception is 1) S if and only if Dh, and 2) if S then Bh.

1.3.2.1 Two Concepts of *Samādhi* Not Predominant in the *Bhāvanākramas*

There are at least two other manners in which one might conceive the logical relations between the various terms in such a way as to understand *dhyāna* as the primary term for "meditation." One possibility combines aspects of both A and B. In it *dhyāna*, *samādhi* and *bhāvanā* are all seen as coextensive. Here *dhyāna* would be regarded as divisible into *śamatha* and *vipaśyanā*. While this is indeed a logical possibility it would seem to invert the relationship between *śamatha* and *dhyāna*. Are the *dhyānas* a necessary condition of *śamatha*, or is *śamatha* the condition for the *dhyānas*?

C.

1. *bhāvanā* - meditation/cultivation (*bhāvayati* - one meditates on, cultivates)
2. *samādhi* - meditative concentration
3. *dhyāna* - meditative absorption
    4. *śamatha* - tranquillity (nonconceptual *dhyāna*)
    5. *vipaśyanā* - insight (conceptual *dhyāna*): analytic meditation
        bhāvanāmayī prajñā (based on *cintamayī prajñā* and *śrutamayī prajñā*)

Here Bh if and only if S if and only if Dh.

In conception C the *dhyānas* are regarded as divisible into forms of *śamatha* (and *vipaśyanā*), rather than being founded upon them. This conception blurs important distinctions and does not accurately reflect the manner in which the terms are actually employed by Kamalaśīla. Most egregious is its conception of *vipaśyanā* as a subdivision of *dhyāna* as opposed to a separate sphere that may coexist along with it, or arise on its basis. In conception C both *samādhi* and *bhāvanā* are regarded as mutually implicative with *dhyāna*, in spite of the fact that Kamalaśīla seems to regard *dhyāna* as a nonconceptual (*nirvikalpa*) state. As we have seen, for Kamalaśīla *samādhi* and *bhāvanā* are both thought of as including conceptual states and processes. This is precisely the point of Kamalaśīla's attack on Mo-ho-yen. For these reasons we choose not to

translate in conformity to conception C.[100]

A fourth possibility is based on the following considerations. We have seen that *vipaśyanā* is described as both a kind of *samādhi* and as a conceptual process *(savikalpa)* that includes reasoning. Because insight is described as a kind of *samādhi*, by translating *dhyāna* as meditation we would imply that insight is not a *meditative samādhi* per se. Let us call this conception D. In this way of thinking, we can continue to call *dhyāna* "meditation" and think of meditation as one among many kinds of *bhāvanā* or "cultivation," all of which involve concentration *(samādhi)* but not meditative concentration *(dhyāna)*. Thus *vipasyanā* would no longer to be thought of as a form of meditation as such, but rather a kind of concentrated conceptual cultivation that is complementary to *dhyāna i.e. bhāvanāmayī prajñā*. While coherent in and of itself this scenario would almost certainly constitute an unwarranted widening of Kamalaśīla's conception of *samādhi*. We list it here only as a logical possibility.

D. 1. *bhāvanā* - cultivation (*bhāvayati* - one cultivates)
  2. *samādhi* - concentration
    3. *dhyāna* - meditation
    4. *śamatha* - tranquillity
  5. *vipaśyanā* - insight: analytical meditation: *cintamayī prajñā*.

1.3.3. In Favor of Conception A

Thus we are left with conceptions A and B. Both conceptions appear internally consistent. Furthermore both are compatible with *prajñā's* being regarded as divisible into the three kinds of processes. In conception A *vipaśyanā* is identified with *bhāvanāmayī prajñā*. In conception B

100 In some respects conception C is not so different from conception A. One intriguing possibility is that Kamalaśīla may have regarded something like it to obtain only on the transcendent path of the bodhisattva. See note 79 above.

vipaśyanā seems most clearly identifiable with the processes of *cintāmayī prajñā*. As mentioned above, there is a strong case to be made for just such an identification within the tradition of Dignāga. In this usage *vipaśyanā* is most easily identifiable with *cintāmayī prajñā* because it is considered complementary to, but not a kind of, *samādhi*. This conception has the advantage of making an apparently clear distinction between *samādhi* (which is non-intellectual and meditation) and *prajñā* (which is intellectual and not meditation). What then is wrong with it?

It has already been noted that such a conception of *vipaśyanā* as exclusively identified with *cintāmayī prajñā* is inconsistent with the division of *samādhi* into *śamatha* and *vipaśyanā*, a division that is obviously of central importance to Kamalaśīla in both the Bhk 2 and Bhk 3. However, it would simply beg the question if we took this consideration as decisive. The same argument could simply be reversed.

The main disadvantages of conception B lie in its blurring of important conceptual distinctions. Obviously the simple equation of *samādhi* with *śamatha* and/or *dhyāna* cannot be upheld if these terms are taken in their technical senses, discussed above. While all absorptions (Dh) are instances of concentration (S), not all concentrations (S) are absorptions (Dh). Similarly while all absorptions presuppose the attainment of tranquillity (understood as access concentration), the reverse is not true. Such subtleties are lost in this equation. Furthermore, with regard to the schema of the three kinds of wisdom this equation results in a blurring of the distinction between *cintāmayī* and *bhāvanāmayī prajñā* -- in effect leaving the latter term as a place filler, a cipher with no possibility of signifying anything different in kind from the former. It would also appear to contradict the specific association of insight with *bhūtapratyavekṣā*, a term that is employed with reference to *bhāvanāmayī prajñā*, but not the other two kinds of wisdom. We shall

explore this latter point in greater detail in Chapter 2. In any case it is clear that conception B is highly problematic, even though it does regularly appear in our texts -- especially, it should be noted, in a number of *sūtra* passages that Kamalaśīla quotes.

Conception A is more consistent with the schema of the three wisdoms: by identifying *vipasyanā* and *bhāvanāmayiprajñā*, it allows for harmony between the model of the three kinds of wisdom and the model of *samādhi* as divisible into *śamatha* and *vipaśyanā*. In conception A, tranquillity (*śamatha*) itself is conceived as being further divisible into a variety of states among which are the nonconceptual absorptions. The term *samādhi* is understood as mutually implicative with *bhāvanā*, and is thus consistent with the latter term's translation as "meditation."

One of the virtues of conception A is that it allows for a clear distinction to be made between *cintāmayī prajñā* and *bhāvanāmayī prajñā*. Kamalaśīla wishes to maintain that *bhāvanāmayī prajñā* is required for Awakening and that it is more profound than *cintāmayī prajñā*. Thus, in this way of thinking, *vipaśyanā* is conceived as *bhāvanāmayī prajñā*, not *cintāmayī prajñā*. The practice of insight is not equated with ordinary thinking processes. The process of *vipaśyanā* is experiential, indeed meditative in nature, in a way that mere thinking is not.

The drawback of this conception is that it still leaves one wondering what exactly this *bhāvanāmayī prajñā* can possibly consist in if not ordinary rational thought. Somewhat mysteriously, *vipaśyanā qua bhāvanāmayī prajñā* appears to involve both an enstatic state free of intellectual activity *and* a discerning of reality that is said to be conceptual. While this may be difficult to comprehend, it appears to have the advantage of being what Kamalaśīla says: insight is discernment of reality while in the sphere of concentration. The next section of our study will attempt to make sense of this idea. We will examine it below, in our analysis of the notion of

bhūtapratyavekṣā. This analysis may allow us to further refine our understanding of conception A.

1.4 Conclusions of Chapter 1

We have seen that two conceptions of *samādhi* are present in the *Bhāvanākramas*. Because of this, two corresponding conceptions of *vipaśyanā* are also present in the text. Kamalaśīla's employment of both these conceptions is understandable when one considers that he is quoting from a wide variety of Mahāyāna *sūtras*, not all of which are bound to be mutually consistent. From among such sources he inherited a conception of *dhyāna* and *prajñā* as perfections. He also inherited the models of the three kinds of wisdom and two branches of *bhāvanā*. It is possible that these different schemas do not map onto each other entirely consistently in part because they may have developed independently.

An argument has been made that one conception of *samādhi*, that of conception A, allows for greater logical consistency between two key conceptual schemas employed in the text: that of the three kinds of wisdom and that of the two branches of *bhāvanā*. In addition, this conception seems to be more centrally employed than conception B, particularly in Bhk 2 and Bhk 3, and especially when Kamalaśīla is speaking in his own voice. It seems clear that Kamalaśīla wishes to maintain the primacy of conception A, even while attempting to integrate *sūtra* passages that advocate conception B; such passages could appear to support the views of his Ch'annist rivals. For all these reasons we shall here conclude that conception A more accurately reflects the predominant conception and intended meaning of the author (assuming a desire and capacity on his

part for maximum consistency).[101] We shall therefore translate in accordance with this conception, fully aware that an alternate translation based on conception B is also possible, even though less consistent.

Now this, of course, leads to the question: If conception A is so much clearer than conception B why then did Kamalaśīla not consistently employ it? One reason, that of a diverse tradition, has just been mentioned. Further, one might speculate that the general conception of *dhyāna* as a nonconceptual state is a broader pan-Indian conception, not specifically referring to the four *dhyānas* of the Buddhist. Puzzles such as those being faced here can be resolved to some extent if we assume that terminology was sometimes not being employed technically, but rather generally and imprecisely based upon common parlance. In this way *dhyāna, samādhi,* and *śamatha* might be thought of as roughly synonymous with no exact nuance implied by their respective usages.

In any case, here, for the sake of greater consistency we choose to translate in accordance with the more inclusive conception of meditation, that of *bhāvanā*. In spite of the fact that *dhyāna* is so commonly translated as "meditation," for the *Bhāvanākramas* such a translation would generate serious inconsistencies. If *bhāvanā* is indeed the more general term for meditation in these texts, then to translate *dhyāna* as "meditation" would be akin to translating "pomme" by "fruit."

This way of translating implies that for Kamalaśīla the way of insight was not principally equated with either nonconceptual absorption nor with a purely intellectual analysis. His main conception of insight includes conceptual processes, but not those of ordinary reasoning

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101 This is a huge hermeneutical assumption, one so commonly made by translators that it is scarcely, if ever, mentioned.

unaccompanied by meditative concentration (*cintāmayī prajñā*). This conception of insight *qua bhāvanāmayī prajñā* does include a conceptual dimension, but for reasons we will discuss in the next chapter this does not necessarily imply that it is to be identified with *cintāmayī prajñā*.

Nevertheless, because Kamalaśīla's conception of insight as "discernment of reality" (*bhūtapratyavekṣā*) is counterintuitive in referring to a process of *experiential* wisdom, the temptation exists to understand the description of its object as *savikalpa* as simply indicating that it is to be identified with the ordinary thinking processes of *cintāmayī prajñā*. Indeed given the two alternatives, most modern interpreters would prefer a hazy three wisdom schema to a self-contradictory conception of insight. Indeed, as mentioned at the outset, the very idea of "analytic meditation" (= analytic one pointedness of mind) may strike some as oxymoronic. Such a sensibility may not, however, have been shared by ancient Indians; the idea of "discerning reality" may not have been seen as precluding enstatic states of mind.

As a final note, it must be pointed out that the inclusion of conceptual processes as part of what is meant by the word "meditation" is very much in conformity with the English language definitions mentioned at the outset of this thesis. Three points relating to the these definitions need to be borne in mind. First of all, there were both transitive and intransitive employments of the verb "to meditate" (historically the former appeared to be more common). Second, we saw that there were many common usages in which meditation was considered to involve thinking (1a above). Third, there were also attested usages in which meditation was said to involve special attention, observation or application of the mind, but not necessarily thought *per se* (1b).

The first two points would seem to nicely accommodate a conception of meditation *qua cintāmayī prajñā* and thus conception B. One might note that the modern day prevalence of

intransitive employments is perhaps one cause for uncertainty regarding the nature of meditation. "I'm meditating" is not as immediately clear as "I'm meditating peace."

As for conception A, the third point would seem to fit quite well with it. While we have yet to determine the exact manner in which concepts are involved in its processes of *bhāvanāmayī prajñā*, or indeed what kind of "attention, observation or application of the mind" these processes might involve, there can be little doubt that in the *Bhāvanākramas* the notion of *bhāvanā* has a much more inclusive scope than *dhyāna* -- a term that seems to be mainly associated with nonconceptual states. Thus we may say that Kamalaśīla was an advocate of a wider conception of meditation, that of *bhāvanā* as opposed to *dhyāna*. His charge against the Ch'annists consisted precisely in the accusation that they failed to understand the breadth and nature of the conceptual activity necessary for the achievement of Awakening. As advocates of *dhyāna* alone, he viewed them as interpreting liberation as an accomplishment achieved all at once, simply by ceasing all activity, a practice he regards as impossible.[102] The idea of a conceptual process of gradually cultivating insight did not figure in their conception of Awakening, except in so far as such processes were considered hindrances to the achievement of the nonconceptual state of *dhyāna*. According to Kamalaśīla's account only the conceptual processes of insight *(vipaśyanā, prajñābhāvanā)* can give rise to the nonconceptual state of wisdom or gnosis *(nirvikalpajñāna, prajñā)*. This presupposes the attainment of a degree of *śamatha*, although not necessarily the *dhyānas per se*. If, then, *bhāvanā* is to be considered the broadest term for meditation, and if *vipaśyanā* is a kind of *bhāvanā*, we must now

102 This doctrine is ascribed by Kamalaśīla to the *ājīvakas*. Bhk 3 20.14-16: *yac cāpy ucyate / na kiṃcit kuśalādikarma kartavyam iti / tatraivaivaṃvadatā karmakṣayān muktir ity ājivakavā(dābhyupagamo) bhavet /* Now as for what is also said -- that not a single action, skillful or otherwise, should be performed -- those who speak thus would here be accepting the doctrine of the Åjīvakas, that is, liberation on the basis of *karma's* destruction. D 64a5: *yaṅ dge ba la sogs pa'i las ci yaṅ mi bya'o źes zer ba de ni de skad smra bas las zad nas grol bar 'gyur ro źes mu stegs can kun tu 'tsho ba'i smra ba khas blaṅs par 'gyur ro /*

examine what precisely its undertaking is thought to involve.

CHAPTER 2 INSIGHT

2.1 On the Compound *"bhūtapratyavekṣā"*

In examining Kamalaśīla's account of the process of insight, it is perhaps no surprise to find two broad kinds of activities described by him in contexts where *vipaśyanā* is discussed, namely, those involving concentrated observation of reality and those involving concentrated analysis of reality. It will be recalled that *vipaśyanā* is said to be conceptual in nature *(savikalpa)* and that it is identified by Kamalaśīla with *bhūtapratyavekṣā,* which I have translated as "the discernment of reality." I have further identified this with the experiential processes of *bhāvanāmayī prajñā.* In this connection it should be noticed that the Tibetan translators of the *Bhāvanākramas* consistently employed *rtog pa* as opposed to *rtogs pa* for the root √*īkṣ* when translating *pratyavekṣā.* This is noteworthy in that the former is usually confined to contexts wherein a *conceptual* realization is indicated; the latter, by contrast, normally indicates a nonconceptual realization.[103] Hence we begin our considerations in this chapter by noting that the Tibetan translators also understood the processes of *bhūtapratyavekṣā* to involve concepts *(vikalpa, rnam par rtog pa),* although not necessarily those of ordinary reasoning.[104]

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103 Ref: Leslie Kawamura. Lecture notes 1996.

104 The Sanskrit "*bhūtapratyavekṣā*" is always translated with *rtog pa* as opposed *rtogs pa,* as in *yaṅ dag so sor rtog pa* (or *yaṅ dag rtog pa* at Bhk 2 D 47a2, repeated at Bhk 3 D 56b3-4) -- but not *yaṅ dag so sor rtogs pa.* On the other hand when the concept of *vipaśyanā* is being explained the N and P editions of Bhk 2 give *rtogs pa* where D and C give *rtog pa* (D 47b1; see Goshima 31). And vice versa. A lack of certainty on the translators' parts as to the point at which the cognition associated with insight is thought to become nonconceptual is reflected on other occasions in the same way (D 49b5, Goshima 45; D49b7, Goshima 47; and D55a1, Goshima 77). In Bhk 2 N and P are always in agreement on this point, as are C and D. However, such confusion never occurs in the context of *bhūtapratyavekṣā.* That is, *yaṅ dag par so sor rtogs pa* is unattested in these texts.

It should also be pointed out at the outset that this important technical term, *bhūtapratyavekṣā,* appears only in Bhk 2 and Bhk 3. In Bhk 1, however, the verb *pratyavekśate* does sometimes appear on its own, and in reference to the processes of both *śrūtamayī* and *cintāmayī prajñā.*[105] To keep this distinction clear I use the verb "investigate" for *pratyavekṣāte* when referring to analytical processes uncoupled with meditative concentration. I use the term "discernment" only in cases where what is being discussed is *bhāvanāmayī prajñā,* which is to say, *vipaśyanā.* This occurs especially in the compound *bhūtapratyavekṣā,* but not exclusively so. For example, in the portion of the text entitled "Pratipatti" by Tucci (222.4-223.5; D38b1-39a3), it is clear that the context is one of practical realization or *bhāvanāmayī prajñā.* Here the numerous instances of cognate forms of *prati + ava + √īkṣ-* are translated in such a way as to suggest the fact that the processes described are not those of ordinary reasoning *(cintāmayī prajñā).* They indicate, rather, observationally based insight into the nature of reality or "what is" *(i.e. bhūta, dharma),* namely, in this case, the five aggregates. Hence "discernment" is appropriate.[106]

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105 Bhk 1 198.17-199.2: *uktaṃ ca bhagavatā samādhirāje / nairātmyadharmān yadi pratyavekṣate / tān pratyavekṣya yadi bhāvayeta / sa hetur nirvāṇaphalasya prāptaye / yo anyahetu na sa bhoti śāntaye / iti / tasmāc cintāmayyā prajñayā yuktyāgamābhyāṃ pratyavekṣya bhūtam eva vastusvarūpam bhāvanīyam / vastūnāṃ svarūpaṃ ca paramārthato 'nutpāda evāgamato yuktitaś ca niścitam /* And the Bhagavān stated in the *Samādhirāja*: "If one investigates *dharmas* without identity, and if, having investigated them, one would meditate, that is the cause of obtaining the fruit of *nirvāṇa.* Any other cause does not lead to peace." Therefore when the wisdom consisting in thinking has investigated by way of both logic and scriptures, the very reality which is the natural condition of things should be cultivated. And the natural condition of things is ascertained, on the basis of scripture and reasoning, to be in the ultimate sense only non-origination.

Bhk 1 200.9-13:*evaṃ tāvad āgamataḥ pratyavekṣaṇīyam / yuktyā hi sthirīkṛtasyāgamārthasya anyair apohitum aśakyatvāt / ato yuktyāpi pratyavekṣaṇīyam* / Thus first one should investigate on the basis of scripture. Since the meaning of a text that has been made firm by reasoning cannot be assailed by others, one should investigate on the basis of reasoning also.

106 Bhk1 222.11-223.4: *tasya skandheṣu māyāvat pratyavekṣaṇā pratipattir na ca skandhaparityāgaṃ spṛhatīti / dhātuṣv āśīviṣavat pratyavekṣaṇā pratipattir na ca dhātuparityāgaṃ spṛhatīti / āyataneṣu śūnyagrāmavat pratyavekṣaṇā pratipattir na cāyatanaparityāgaṃ spṛhatīti / rūpasya phenapiṇḍavat pratyavekṣaṇā pratipattir na ca tathāgatarūpakāyaviṭhapanā[ṃ] jahāti / vedanāyā budbudavat pratyavekṣaṇā pratipattir na ca tathāgatadhyānasamādhisamāpattisukhaniṣpādana prayogaṃ nārabhate / saṃjñāyāṃ marīcivat pratyavekṣaṇā pratipattir na ca tathāgatajñānaniṣpādanasaṃjñāyām apratipattiḥ / saṃskārāṇāṃ kadalīvat pratyavekṣaṇā pratipattir na ca buddhadharmasaṃskārāṇām apratipattiḥ / vijñānasya māyāvat pratyavekṣaṇā pratipattir na ca*

It must be noted that in rendering *bhūtapratyavekṣā* as "the discernment of reality" significant choices in translation have been made. Other translations are certainly possible and some of these would significantly shift our understanding towards a more strictly intellectual understanding of *vipaśyanā* associated with conception B described above (Section 1.3.2). While we have thus far understood this compound as a *ṣāṣṭhī tatpuruṣa,* it is important to note that others have read it as a *karmadhāraya.* Olson and Ichishima (1979: 27, 29) take it to mean "true examination." Etienne Lamotte takes the sense to be that of "l'analyse correcte" (1952: 348-349). David S. Ruegg's usual understanding is also that of "correct analysis" (1989: 110) or, sometimes, "exact analysis" or "exact analytic investigation" (96, 64). We shall see, however, that Ruegg is not entirely consistent on this point.

The Tibetan rendering of this compound is nearly always *yaṅ dag par so sor rtog pa,* although there is one occasion where it is rendered *yaṅ dag pa la rtog pa* (Bhk 3 D56b3-4).[107] The use of a *la don,* where we might expect to find a possessive marker should alert us to the possibility of other understandings of the case relationship obtaining between the two members of

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jñānapūrvaṃgamakāyavāṅmanaska[rma]niṣpādanā 'pratipattir" iti vistaraḥ /... For him, the practical realization is discerning the aggregates to be like an illusion and yet it does not seek the abandonment of those aggregates. The practical realization is discerning the elements to be like a snake and yet it does not seek the abandonment of the elements. The practical realization is discerning the sense-spheres to be like an empty village and yet it does not seek the abandonment of the sense-spheres. The practical realization is discerning material form as like a ball of foam and yet it does not relinquish the creation of a Tathāgata's form-body. The practical realization is discerning feeling as like bubbles and yet it does not fail to begin the application of the production of the bliss of attainment in the absorptions and concentrations of the Tathāgatas. The practical realization is discerning perception to be like a mirage and yet there is no abstaining from the practical realization of the perception that produces the knowledge of the Tathāgatas. The practical realization is discerning mental formations to be like a banana tree and yet there is no abstaining from the practical realization of the mental formations that are the qualities of the Buddha. The practical realization is discerning consciousness to be like an illusion and yet there is no abstaining from the practical realization of the production of the actions of body, speech and mind that are the forerunners of knowledge.

107 Interestingly, when the same passage from the *Ratnamegha* is quoted in Bhk 2 *bhūtapratyavekṣā* is rendered with the standard *yaṅ dag par so sor rtog pa.* More interesting yet, the version of the *Ratnamegha* found in the P edition has *yaṅ dag pa ji lta ba bźin du chos la so sor rtog pa'o* / (Goshima 29-30). This is consistent with Kamalaśīla's understanding of *bhūtapratyavekṣā* as *dharmapravicaya.* See section 2.2.1 below.

the compound.[108] It may, in fact, be best understood as *dvītiyā* or *saptamī tatpuruṣa.*[109]

It is true that *bhūta* often has the force of an adjective meaning "exact," "correct," "true," "actual," or "real." Yet it is also the case that it may be translated substantively as "that which is true," "what is," "the real," " reality," or "element." Grammatically *bhūta* is the past passive participle of the verbal root √*bhū*. Taken substantivally, it thus suggests something that exists or that has become. Thus it is also possible to understand the word as referring to elements of *conventional* reality (*dharmas)* such as the five aggregates. We have also seen that in the context of Madhyamaka hermeneutics this word is associated with the meaning that is ultimately real, i.e. the "object" indicated in *nītārtha* teachings[110] (i.e variously, *anutpāda, śūnyatā, paramatattva, tathatā pudgaladharmanairātmya* etc.). On one occasion Ruegg renders *bhūtapratyavekṣā* as "exact analytical investigation [of the real]" (1989: 182), noting that there is a point in the third Bhk at which Kamalaśīla (Bhk 3 5.18) explicitly identifies *bhūta* with the Mahāyāna doctrine of the identitylessness of persons and *dharmas* (*bhūtaṃ punaḥ pudgaladharmanairātmyaṃ).* Whatever else it might be thought to indicate, this latter consideration clearly suggests that *bhūta* is not to be considered as an adjective. Yet Ruegg maintains his adjectival translation, while adding a parenthetical qualification in order to reflect Kamalaśīla's statement. We will return to this important

108 On at least one occasion Ruegg (1989: 64) gives *yaṅ dag pa'i so sor rtog pa* rather than *yaṅ dag par so sor rtog pa* for *bhūtapratyavekṣā*, but as far as I can tell this construction does not appear to be attested anywhere in the Tibetan translations of the *Bhāvanākramas.*

109 There is also the possibility that the compound could be understood as a *cathurthī tatpuruṣa,* "discernment for the sake of reality" or, perhaps, "discernment for the sake of the worthy" but this seems less likely here. However, see note 34 above.

110 Above, pp. 26-28.

passage below.[111]

As for the term *pratyavekṣā* itself, it has an analogous spectrum of possible senses. The conceptual yardstick ranges from perceptual observation at one end to a more intellectual analysis at the other: "perception," "observation," "examination," "discernment," "analysis," and "investigation."[112] The word "discernment" seems to occupy somewhat of a middle position, carrying connotations of both ends.[113] The Sanskrit word is derived from the verbal root √īkṣ (to see, behold, perceive, view, observe, look or gaze at), plus the *kṛtpratyaya "a,"* plus *ṭāp* to make it feminine. It is combined with the *upasārgas "prati-"* (toward, back to) and "*ava-*" (down). In philosophical contexts the latter prefix sometimes seems to suggest a sense of depth or penetration. The total sense is thus one of "seeing into" or "understanding the nature of."[114]

Thus we see that both components of the compound have a significant semantic range. Their combination in a compound form allows for a wide variety of possible translations. The problem in choosing a translation rests in part on the inherent ambiguity of the terminology. As was the case with Brassard's observations concerning the passive and active senses of Sanskrit

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111 See p. 93 below.

112 Similar considerations apply to other terms relating to cognition found in the *Bhāvanākramas.* The verbal noun *nirūpaṇa,* for example, has a wide semantic range -- from the object of perception and the act of perceiving on the one hand, to investigating and defining on the other. Apte (913) gives: (1) Form, shape (2) sight, seeing (3) looking for, searching (4) ascertaining, investigation; determination. (5) definition. But note that T. is *rtog pa* not *mthon ba.* Bhk 3 5.1-2: *nirūpaṇataḥ,* D57a6: *rtog pas.*

113 B. Alan Wallace, in the context of his work on Tsong kha pa's *Lam rim chen mo,* also translates *so sor rtog pa (pratyavekṣāṇā)* as discernment (304). He does not explain his reasons for this choice, but one suspects similar considerations to my own. Discernment can be understood as both intellectually and observationally analytical. Interestingly, Wallace also chooses to translate *bhūta (yaṅ dag pa)* as reality (308).

114 Compare *pratyakśa* (perception) - *prati + akṣa.* It seems vaguely possible that the word *akṣa* (eye) may even be etymologically related to √īkṣ, -- this is not clear to me. No *kṛtpratyaya* has the effect of transforming an initial *ī* to an *a.* Ref: Sanjay Kumar Shastri.

technical terms, we may here also note another common ambiguity -- that between the ontic and the epistemic. We can see that the word *bhūta* holds a spectrum of meanings, shading from the clearly epistemic (e.g. correct, true) to the clearly ontic (e.g. what is, the real, reality). In translating, if we wish to emphasize the unmistakenness of the cognition involved in *pratyavekṣā* we would choose from among the former; if we wish to emphasize the actuality of the object cognized we would choose from among the latter. In this way we can understand the diversity of translations that have been and may be offered for this compound: true examination, correct analysis, exact investigation, analysis of the real, the discernment of reality and so on.

2.2 On That Which is Signified by the Compound *"bhūtapratyavekṣā"*

Thus the translation "correct analysis" is certainly possible on simple lexical grounds. Such an interpretation of *bhūtapratyavekṣā* has the advantage of being clear and relatively easy to interpret. It can be taken as implying that *bhūtapratyavekṣā* was conceived as an essentially intellectual process, one that is capable of being incorrect as well as correct, inexact as well as exact. In effect on this reading *bhūtapratyavekṣā* would be amenable to being identified with ordinary thinking -- distinguished, perhaps, only by the importance or profundity of what one is reasoning *about*. This interpretation would be consistent with conception B given above. Thus this conception is one of *vipaśyanā* understood *qua* "intellectual investigation." We have seen, however, such an understanding glosses over the subtleties of distinctions made within the text and does not mesh well with Kamalaśīla's conception of *vipaśyanā qua bhāvanāmayī prajñā*. It seems basic that the term *bhūtapratyavekṣā* is not intended to be understood as existing apart from *samādhi*.

A second possible interpretation compatible with the translation "correct analysis" and

consistent with conception B attempts to address this concern by conceiving the intellectual processes involved as *alternating* with nonconceptual *śamatha* or *dhyāna*. On this interpretation, *bhūtapratyavekṣā* would amount to a taking of turns, a switching back and forth between ordinary thinking *(cintāmayī prajñā)* and one-pointed nonconceptual concentration *(nirvikalpa samādhi, śamatha, dhyāna)*. This concentration would be conceived of as reinforcing the conclusions reached through thinking -- perhaps in virtue of one's ability to remain focussed on the subtle concepts involved in the reasoning process. Only when undertaken in alternation in this way would these two aspects together be considered *bhāvanāmayī prajñā*. Let us refer to this conception of *bhūtapratyavekṣā* as one of "serial alternation" between ordinary thinking and nonconceptual *samādhi*.[115]

A final interpretation consistent with the translation of *bhūtapratyavekṣā* as "correct analysis" is that it refers to a special kind of intellectual process undertaken while actually abiding in a state of *śamatha* or *dhyāna*. Here *bhūtapratyavekṣā* would be considered a special form of meditative analysis. This interpretation also fits well with the translation "discernment of reality," a point we will return to momentarily. Let us refer to this conception of *bhūtapratyavekṣā* as one of "concentrative analysis." We shall see that this interpretation is particularly compatible with conception A.

Of all these possible understandings what then does Kamalaśīla really intend by this term? In point of fact our author actually tells us a fair bit about his own understanding of what is denoted by this term and its synonyms, and what he does not say explicitly is often discernible

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115 A version of the latter possibility appears to have been accepted by the dGe Lugs school of Tibetan Buddhism. See Ruegg on Tsong kha pa's conception of meditation (1989: 111-112); I take the description "serial alternation" from this source, as well as from Paul Williams' account of Madhyamaka meditation (1989: 72-74).

between the lines of the text. The first and probably most important point to note has already been made -- the process of cultivating wisdom is described as being undertaken while actually abiding in a state of *śamatha* or *dhyāna*.

> [H]aving renounced all obscurations, one who wants pure knowledge to arise must cultivate wisdom while abiding in tranquillity.[116]

This suggests that the interpretation of *bhūtapratyavekṣā* as a serial alternation between nonconceptual *samādhi* and ordinary intellectual investigation is not what is meant. On the other hand it is clear that Kamalaśīla's description of *prajñābhāvanā* according to the *Laṅkāvatāra sūtra* does in fact imply the idea of a different kind of serial alternation, as well as the notion of concentrative analysis. Both appear to form part of what is meant by insight. What we find described in this extended passage of Bhk 1 is a series of unusual judgements about (or, better, "directed at") reality or "what is," with each such judgement interspliced by a passage describing a non-inferential experience of reality or "what is," upon which the next line of analysis is based. Thus both concentrative analysis and serial alternation are implied. But note that the alternation is not between a nonconceptual *samādhi* (*śamatha, dhyāna*) and an ordinary inferential process; it is, rather, between a conceptual *samādhi* that in some sense "views" the meditation object and a special kind of meditative process that analyzes that object *experientially*. The alternation is thus between meditative observation (*savikalpa*, but not *savicāra*)[117] and concentrative analysis (*savikalpa* and *savicāra*). Both components taken together, appear to be what is meant by *prajñābhāvanā*. After

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116 Bhk 2 D 44b7-45a1: *de lta bas na sgrib pa 'mtha dag spaṅs nas yoṅs su dag pa'i ye śes 'byuṅ bar 'dod pas źi gnas la gnas śin śes rab bsgom par bya'o* // While basic, such a notion has been taken by some scholars as suggesting a conceptual tension in Buddhist meditation theory. According to Paul Griffiths it led to various attempts to regard insight as occurring in "liminal states" between the *dhyānas*. See Griffiths (1983): 245-251, 285-287 for a treatment of Vasubandhu on this issue.

117 Nor, it might be added, *savitraka*.

having stabilized the mind on the five aggregates as a meditation object (Bhk 1 206.7-15), the analytical process is described as commencing with an analysis of *dharmas* with material form:

> First of all the yogin should analyze (*vicārayet, T. dpyad par byà*) those *dharmas* having a material form, imagined by others as being external objects: "Are these other than consciousness, or is it this consciousness itself appearing in that manner -- just as in dreamstate?" In that regard [*i.e.* if the position held is that they have a nature] outside of consciousness, he should break them down into atoms (*paramāṇuśo vicārayet,* T. *rdul phra rab tu bśig ste).* And discerning (*pratyavekṣamāṇaḥ,* T. *so sor brtags pa)* those atoms by way of parts, the yogin does not see *(na samanupaśyati,* T. *mi mthoṅ)* those things. Not seeing (them), he thinks: "All this is indeed mind-only, an external object does not exist." Therefore thus: "Having ascended to mind-only, one would not imagine an external object." The meaning is that he would abandon conceptualizations of *dharmas* that have a material form. He should draw a conclusion *(vicārayet,* T. *rnam par dpyad)* from the nonapprehension *(anupalabdhi,* T. *mi dmigs pa)* of those things that are in principle apprehensible (*teṣam upalabdhilakṣaṇaprāptānāṃ,* T. *dmigs su ruṅ ba'i mtshan ñid du gyur pa de dag).* Thus having broken down *(vibhāvya,* T. *rnam par bśig nas) dharmas* with a material form, he should break down *(vibhāvya,* T. *rnam par bśig bya)* those without material form.[118]

It is apparent that here the conceptual analysis of experienced realities is considered part of the process of insight. Nevertheless, it would be a mistake to consider the inferences comprising this analysis as instances of *cintāmayī prajñā.* Because they are undertaken while in the sphere of *samādhi* they are properly considered as meditative in nature; they form part of what is meant by

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118 Bhk 1 210.16-211.4: *prathamaṃ yogī ye rūpiṇo dharmā bāhyārthatayā paraiḥ parikalpitās teṣu tāvad vicārayet / kim ete vijñānād anye, āhosvid vijñānam evaitat tathā pratibhāsate, yathā svapnāvasthāyām iti / tatra vijñānād bahiḥ paramāṇuśo vicārayet / paramāṇūṃś ca bhāgaśaḥ pratyavekṣamāṇo yogī tān arthān na samanupaśyati / tasyāsamanupaśyata evaṃ bhavati / cittamātram evaitat sarvaṃ na punar bāhyo 'rtho vidyate / tad evam / "cittamātraṃ samāruhya bāhyam arthaṃ na kalpayet " rūpidharmavikalpān tyajed ityarthaḥ / teṣām upa[labdhi]lakṣaṇaprāptānāṃ vicārayed anupalabdheḥ / evaṃ rupiṇo dharmān vibhāvyārūpiṇo vibhāvayet /* D 33a4-34b1: *thog mar rnal 'byor pas chos gzugs can gaṅ dag gzugs la sogs pa phyi rol gyi don du gźan dag gis brtags pa de dag la ci 'di dag rnam par śes pa las gźan źig yin nam / 'on te rnam par śes pa de ñid de ltar snaṅ ste / rmi lam gnas skabs ji lta ba bźin nam źes dpyad par bya'o / de la rnam par śes pa las phyi rol pa rdul phra rab tu bśig ste / rdul phra rab rnams kyaṅ cha śas kyis so sor brtags na rnal 'byor pas don de dag mi mthoṅ ṅo / des de dag ma mthoṅ bas 'di sñam du 'di dag thams cad ni sems tsam ste phyi rol gyi don med do sñam du sems so / 'di ltar / sems tsam la ni rab brten nas / phyi rol don la mi brtag go / źes de skad 'byuṅ ba ni chos gzugs can la rnam par rtog pa spoṅ ba'o źes bya ba'i tha tshig go / dmigs su ruṅ ba'i mtshan ñid du gyur pa de dag rnam par dpyad na mi dmigs pa'i phyir ro / de ltar chos gzugs can rnams rnam par bśig nas gzugs can ma yin pa rnam par bśig par bya ste /*

bhāvanāmayī prajñā. They appear to be distinct from cases of ordinary inference insofar as they seem to be conceived as directly "based upon" objects being concurrently experienced in meditation. This appears to be so in the sense that the meditator is thought of as being able to remain one-pointedly focussed upon these objects, holding them in view while "analyzing" them. In brief: one looks, then analyzes while continuing to look. After analysis when one looks again for the purported "external" realities, one sees that there is nothing there. Such is one's "conclusion." Articulating, one then thinks that such so-called material *dharmas* are in fact mental in nature. A similar analysis is then performed on mental *dharmas.* The conclusion reached is that the duality of subject and object is illusory. Mind is recognized as nondual. This "conclusion" is also an "experience" and appears to form the basis for the next "inference," (or better, perhaps, "movement") -- the recognition that goes beyond the dualistic knowledge of a non-dual mind to dwell in a knowledge that is without any appearance of duality. In the end even this knowledge is to be transcended, recognized as itself unreal since it is no different than the subject and object which are known to be unreal on account of their unoriginated nature.[119] Dwelling in such a state, one has come to experience the unreality of all *dharmas,* up to and including even the knowledge of

119 This is a synopsis of Bhk 1 211.4-14: *tatra yac cittamātraṃ tad apy asati grāhye grāhako na yukto grahakasya grāhyāpekṣatvāt / tataś cittaṃ grāhyagrāhakaviviktam advayam eva cittam iti vicārayet advayalakṣaṇe - "tathatālambane sthitvā [tad api] cittamātram atikramet" / grāhakam ākāram atikramet / dvayanirābhāsa evādvayajñāne tiṣṭhed ity arthaḥ / evaṃ cittamātram atikramya tad api dvayanirābhāsaṃ yaj jñānaṃ tad atikramet / svataḥ parato bhāvānāṃ janmānupapatteḥ grāhyagrāhakayoś cālīkatve tadvyatirekāt tasyāpi satyatvam ayuktam iti vicārayet /* There, that too is the mind alone. When there is the nonexistence of an object, a subject is not logical -- because of the dependence of subject upon object. Therefore one should analyze *(vicārayet,* T. *mam par dpyad pa)* thus: "The mind separated from the object and the subject is precisely the non-dual mind." (And) with respect to the characteristic of nonduality -- "Dwelling on the meditation object of suchness, one should also transcend the mind-only." The meaning is that one should go beyond the subjective aspect; one should dwell in the knowledge of non-duality which is without the appearance of duality. Thus having transcended the mind-only, so too one should transcend even the knowledge that is without the appearance of duality. And when the subject and object are false on account of the unacceptability *(anupapatti,* T. *mi 'thad pa)* of the birth of phenomena from themselves (or) from another, one should analyze thus: "That being real (*i.e.* the knowledge that is without the appearance of non-duality) is illogical, since it is not different from those."

non-duality.

> The meaning is that there also one should abandon attachment to the reality of this knowledge of nonduality; one should remain in the knowledge that definitely has no appearance of the knowledge of non-duality. When this is so, one is established in the practical realization of the lack of inherent nature of all *dharmas*. Because the one who is established there enters ultimate suchness, there is the entry into nonconceptual *samādhi*. And thus when the yogin is established in the knowledge that has no appearance of nondual knowledge, then, due to his being established in the ultimate suchness he sees the Mahāyāna.[120]

Thus we can see that this process of concentrative analysis is so closely tied to that of meditative observation that at points the two seem indistinguishable. In describing it we face the limitations of language. In the first phase of the process the objects of analysis (*dharmas* with material form) appear to be actually broken down or dissolved *(vibhāvya,* T. *rnam par bśig bya)* before the mind's eye.[121] In general, each object of the increasingly subtle analysis might be thought of as constituting the logical subject term of a subsequent analytic judgment directed "at" or "toward" it. The experiential inferences based upon these meditation objects can thus be considered instances of a special kind of perceptual or quasi-perceptual judgment. Their "conclusions" are also "seen" as effects in the meditation object.[122] Here we can see the relevance of our considerations regarding the use of a *la don* in the Tibetan translation "*yaṅ dag par so sor rtog pa,*" mentioned

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120 Bhk 1 211.14-20: *tatrāpy advayajñāne vastutvābhiniveśaṃ tyajet, advayajñānanirābhāsa eva jñāne tiṣṭhed ity arthaḥ / evaṃ sati sarvadharmaniḥsvabhāvatāpratipattau sthito bhavati / tatra sthitasya paramatattvapravesāt, nirvikalpasamādhipraveśaḥ / tathā cādvayajñānanirābhāse jñāne yadā sthito yogī tadā paramatattve sthitatvāt, mahāyānaṃ sa paśyati /*

121 In this connection we may notice that the verb employed for this experiential analysis of *dharmas* is rendered in Tibetan as *rnam par bśig* "to break down." On these occasions the Sanskrit is either *vibhāvya,* or *vicārayet.* In other, nonexperiential, contexts this latter verb is usually rendered *[rnam par] dpyad pa* (to investigate, examine). The former verb does not appear in nonexperiential contexts.

122 Because the Buddhist tradition regards the mind as a sixth sense organ, and for the sake of simplicity, I will simply refer to these as *perceptual* judgements.

above;[123] the discernment involved in this process is thought of as being "direct" in a way that might be masked by the natural adjectival and possessive English language locutions "correct analysis," "analysis of the real," and so on.

This understanding of the of process of *bhūtapratyavekṣā* is consistent with the perceptual implications of the verbal root √*īkṣ*, (as well as √*pas* in *vipaśyanā*). The component upon which the concentrative analysis is based and with which it "alternates" is perceptual in nature. But because the nature of this element as "perceptual," "observational," or "experiential" is not immediately obvious, the temptation exists to think of the whole process as basically one of ordinary rational thinking. The translation "correct analysis" lends itself to this interpretation. Once such a conception of *bhūtapratyavekṣā* is accepted, one is only a short step away from a further conflation of *bhāvanāmayī* and *cintāmayī prajñā*. Thus the translation "discernment of reality (or 'the real,' or 'what is')" is to be preferred. In the context of the *Bhāvanākramas* the translation of *bhūtapratyavekṣā* by "correct analysis" would fail to capture the experiential dimension associated with *bhāvanāmayī prajñā*.[124]

2.2.1 On the Observational Aspect of "*bhūtapratyavekṣā*"

What then is the nature of this distinction, what is this so-called "observational" element of insight? We have already seen that *vipaśyanā* is defined by Kamalaśīla as *savikalpa*. But the concept of "conceptuality" does not necessarily imply those of reasoning, thought or inference. It

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123 See above pp. 77-78.

124 On the other hand the translation of "true examination" would seem to err in the opposite direction; while capturing the observational aspect of the verbal root it less clearly suggests the fact that through the process of *bhūtapratyavekṣā* something is *understood*.

simply indicates the presence of concepts. Put another way, we can say that the concept of *vikalpa* does not entail that of *vicāra*, (although *vicāra* most certainly implies *vikalpa).* Thus both the observational and analytic dimensions of the discernment of reality are to be thought of as marked by the presence of concepts *(vikalpa);* but it is only with the conscious application of concepts in concentrative analysis that *vicāra* is implied. If we think in terms of the *dhyānas* discussed earlier, these considerations would seem to further imply that the observational component of *vipaśyanā* may occur up to the fourth *dhyāna*, whereas the analytic component would seem to have to be limited to the first.[125]

In order to see how a process or state might be considered conceptual, but not inferential, we must scrutinize Kamalaśīla's discussions of the term *bhūtapratyavekṣā* as found in Bhk 2 and Bhk 3. In the latter text we find the following statement which I take to be a significant indicator of Kamalaśīla's conception of *bhūtapratyavekṣā.*

> So it is that this one who abandons the discernment of reality *(bhūtapratyavekṣā)* would have abandoned the very foremost limb of Awakening, called "the discrimination of *dharmas (dharmapravicaya).*" And without the discernment of reality how could the mind of the yogin, attached to beginninglessly ingrained existents such as material form, enter into nonconceptuality?[126]

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125 Much has been made of this kind of concern by modern scholars, but it is not entirely clear to me that this is warranted. The prevailing way of understanding the mind's capacities in this connection is rather two-dimensional. It excludes the possibility of different kinds of awareness and mental activity coexisting simultaneously. Whether this conception was held by early Buddhists is still not entirely clear to me. In any case Vasubandhu makes the following statement which shows that the concept of *dhyāna* and discursivity were not always held to be mutually exclusive. "In the School [of the Sarvāstivādins], all *dhyāna* is *prajñā* [whereas in some other schools, *dhyāna* is *cinta* or reflection]." (Pruden 1217). See Griffiths (1983) and Vetter (1988: xxv-xxvii) among others.

126 Bhk 3 15.5-8: *tathā hy anena bhūtapratyavekṣāṃ pratikṣipatā dharmapravicayākhyaṃ pradhānam eva bodhyaṅgaṃ pratikṣiptaṃ syāt / vinā ca bhūtapratyavekṣayā, yoginaḥ katham anādikālābhyastarūpādibhāvābhiniveśasya cittaṃ nirvikalpatāṃ praviśet?* D 62a1-2: *de ltar des yaṅ dag par so sor rtog pa spaṅs na chos śin tu rnam par 'byed pa źes bya ba byaṅ chub kyi yan lag dam pa kho na yaṅ spaṅs par 'gyur ro / yaṅ dag par so sor rtog pa med par rnal 'byor pas thabs gaṅ gis thog ma med pa'i dus nas gzugs la sogs pa'i dṅos po la mṅon par źen ciṅ goms pa'i sems rnam par mi rtog pa ñid la rnam par gźag par bya /*

Here a new term, *dharmapravicaya,* is introduced in order to explain the necessity of *bhūtapratyavekṣā* as a component of proper Mahāyāna Buddhist practice. There are at least three ways of reading the relationship obtaining between *bhūtapratyavekṣā* and *dharmapravicaya* in this passage. Kamalaśīla could be identifying *bhūtapratyavekṣā* and *dharmapravicaya.* On the other hand, the relationship of the former to the latter might be one of necessary precondition. A third and final possibility is that *dharmapravicaya* is to be understood as a necessary precondition of *bhūtapratyavekṣā.* Ruegg (1989: 182) sometimes seems to accept their equivalence:

> This discernment of reality (*bhūtapratyavekṣā*) *consists in* the analysis of the factors of existence (*dharmapravicaya)* which is otherwise known as discriminative knowledge [III pp. 14-15] (Emphasis added).

Yet elsewhere (96) Ruegg takes the relationship of *bhūtapratyavekṣā* to *dharmapravicaya* to be one of necessary precondition .

> Crucial in this context is exact analysis (*bhūtapratyavekṣā = yaṅ dag par so sor rtog pa*) *leading to analysis of the factors of existence* (*dharmapravicaya = chos śin tu rnam par 'byed pa*) and discriminative understanding (*prajñā = śes rab*), and to Insight (*vipaśyanā = lhag mthoṅ*) (Emphasis added).[127]

What then does Kamalaśīla mean by *dharmapravicaya*? And how is it to be understood in relation to *bhūtapratyavekṣā*? Before we can begin to answer these questions it is necessary that we first introduce some related terminology found in the context of the above passage, which occurs as Kamalaśīla is in the process of explicitly refuting his opponent's position. This position is characterized as the view that one can simply enter into a nonconceptual state without first discerning reality in a conceptual manner. The way that Kamalaśīla presents his opponent's views

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[127] Also see Ruegg (64), where the author speaks of "...the fundamental factors of exact analytic investigation (*bhūtapratyavekṣa = yaṅ dag pa'i so sor rtog pa*) and *its culmination in* the analysis of the factors of existence (*dharmapravicaya = chos śin tu rnam par 'byed pa*)..." (Emphasis added).

is that of having him advocate the position that one may enter nonconceptuality through simple nonmindfuless and nonattention towards *dharmas (sarvadharmeṣv asmṛtyamanasikāreṇa praviśatīti cet).*[128] He refutes this view by arguing that one may not undertake such nonmindfulness *(asmṛti)* and nonattention *(amanasikāra)* towards *dharmas* without first being mindful and paying attention to them:

> And without the discernment of reality how could the mind of the yogin, attached to beginninglessly ingrained existents such as material form, enter into nonconceptuality? If it is said that one enters through nonmindfulness and nonattention toward all *dharmas*, that is not reasonable. For without the discernment of reality it is impossible to undertake either nonmindfulness or nonattention toward all *dharmas* even though they are being experienced. And if one would (attempt to) cultivate these [*dharmas*] without attending and minding, cultivating thus,"These which are called *dharmas* are not to be noticed nor paid attention to by me," then still more would they have been noticed and attended to by him![129]

Thus the negatively prefixed terms nonmindfulness *(asmṛti)* and nonattention *(amanasikāra)* here indicate a positive realization of the identitylessness of *dharmas* that has a foundation in observation. If one is to realize the identitylessness of *dharmas*, one's consciousness requires an object, which is to say *dharmas*. Thus it is understood that one must engage in the practice of the discrimination of dharmas *(dharmapravicaya).*

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128 Bhk 3 15.12-13. D 62a2-3: *gal te chos thams cad la dran pa med pa daṅ / yid la byed pa med pas 'jug go źe na /*

129 Bhk 3 15.7-17: *vinā ca bhūtapratyavekṣayā, yoginaḥ katham anādikālābhyastarūpādibhāvābhiniveśasya cittaṃ nirvikalpatāṃ praviśet? sarvadharmeṣv asmṛtyamanasikāreṇa praviśatīti cet / tad ayuktam / na hi vīna bhūtapratyavekṣayānubhūyamāneṣv api sarvadharmeṣv asmṛtir amanasikāro vā śakyate kartum / yadi ca nāmāmī dharmā mayā 'smartavyā nāpi manasikartavyā ity evaṃ bhāvayānn asmṛtimanasikārau teṣu bhāvayet, tadā sutarām eva tena te smṛtā manasikṛtāś ca syuḥ* / D 62a1-4: *yaṅ dag par so sor rtog pa med par rnal 'byor pas thabs gaṅ gis thog ma med pa'i dus nas gzugs la sogs pa'i dṅos po la mṅon par źe na ciṅ goms pa'i sems rnam par mi rtog pa ñid la rnam par gźag par bya / gal te chos thams cad la dran pa med pa daṅ / yid la byed pa med pas 'jug go źe na / de yaṅ rigs pa ma yin te / yaṅ dag par so sor rtog pa med par ni ñams su myoṅ pa'i chos thams cad mi dran par bya ba daṅ / yid la mi bya bar byed mi nus so / gal te bdag gis chos 'di dag dran par mi bya'o / yid la mi bya'o sñam du de ltar bsgom źiṅ de dag la dran med pa daṅ / yid la byed pa med pa bsgom pa ni de'i tshe des de dag śin tu dran pa daṅ / śin tu yid la byas par 'gyur ro /*

2.2.1.1 *Dharmapravicaya*

We have seen that for Kamalaśīla the observational aspect of the discernment of reality is characterized as conceptual in nature and that it involves the discrimination of *dharmas* as meditation objects. These realities form the bases of the concentrated perceptual judgments directed at them. Although it would appear that the discrimination of *dharmas* is thought of as involving both *smṛti* and *yoniśomanasikāra* the meaning of these terms, like *dharmapravicaya* itself, are not explicitly spelled out by Kamalaśīla. Before discussing Kamalaśīla's employment of these terms we may take our bearings on this subject by noting a few points made by Rupert Gethin in the context of his study of the seven factors of Awakening *(bodhi-pakkhiyā dhammā).* Although most of his account of *dharmapravicaya* (1992: 146-154) is based upon Pāli sources' treatments of the corresponding Pāli term, *dhammavicaya,* much of his treatment of the topic has a more general relevance.

Gethin notes that the verbal root √*ci* in *vicaya* has two possible, although perhaps related, senses: 1. to gather, accumulate 2. to observe, note. The first meaning is particularly indicated when the root is prefixed with "*vi*." The resulting sense is thus "to take apart." Thus in attempting to explain the nature of *vipaśyanā* one may take one's cue from both the idea of seeing *dharmas,* as suggested by the verbal roots √*īkṣ and* √*pas* in *bhūtapratyavekṣā* and *vipaśyanā,* and from the idea of "breaking down" *dharmas,* as suggested by the verbal root √*ci* in *dharmapravicaya.*[130]

According to Gethin the term *dhammavicaya* may be taken to mean either the discrimination

[130] Cf. our earlier discussion of *vi + pasyanā* in 1.2.4.5 and of *rnam par bśig* as the Tibetan rendering of *vi + bhāvya and vi + cārayet* in Section 2.2, p. 85.

of *dhammas* or the discernment of *dhamma*. Understanding *dhamma* in the plural, the term refers to the various mental factors known and cultivated through meditation. Understanding the term in the singular, the term here seems to refer to the "order of law of the universe" or, possibly, "the Buddha's teaching." Gethin indicates the Nikāyas' understanding of how it is that in seeing the former one would also see the latter:

> It is stated in the Nikāyas that he who sees *paṭicca-samuppāda* sees *dhamma* and that he who sees *dhamma* sees *paṭicca-samupāda*. This is in fact a very succinct statement of the principle involved, for what is *paṭicca-sammupāda* apart from the interrelatedness of *dhammas*? To see *dhammas* is to see their interrelatedness; to see their interrelatedness is to see *dhamma*. One might rephrase the Nikāya, saying, then as: "He who sees *dhammas* sees *dhamma*; he who sees *dhamma* sees *dhammas*" (1992:151).

Gethin goes on to add that in the Nikāyas "to know *dhamma* is to know the four noble truths, and knowledge of the four noble truths involves knowledge of *dhammas* in various ways." (151). The central feature of *dharmapravicaya* is the "discernment of the subtle operation of the view of individuality with regard to the five aggregates" (1992: 153-154). This knowledge is associated with the cultivation of the wholesome *dharmas* that constitute the factors of Awakening. These considerations are mentioned here only for the sake of suggesting what might have formed part of Kamalaśīla's general conception of *dharmapravicaya*. Unfortunately for us Kamalaśīla did not see the need to spell this conception out in detail in the *Bhāvanākramas*.

Some important clues of Kamalaśīla's conception of *dharmapravicaya* do, however, exist, between the lines. To begin with, it seems vital to notice that in this specific context Kamalaśīla actually refers to *dharmas* in the plural:

> If it is said that one enters [nonconceptuality] through nonmindfulness and nonattention toward all *dharmas*, that is not reasonable. For without the discernment of reality (*bhūtapratyavekṣā*) it is impossible to undertake either nonmindfulness or

nonattention toward all *dharmas* even though they are being experienced.[131]

The plural ending here suggests that Kamalaśīla was thinking of a practice involving the identification of a number of factors of existence. The passage indicates that without first undertaking the discernment of reality there can be no *non*mindfulness or *non*attention towards *dharmas*. In this connection it important to remember that nonmindfulness and nonattention towards *dharmas* are interpreted positively by Kamalaśīla -- they do not indicate mere absences. Failure to recognize this could lead to some misunderstandings e.g. the absence of nonmindfulness and nonattention toward *dharmas* could simply be equated, by double negation, with the presence of mindfulness and attention towards *dharmas*. In ordinary everyday experience, however, the kind of nonmindfulness and nonattention towards *dharmas* Kamalaśīla is talking about are not present. Yet neither is mindfulness and attention towards *dharmas*, which clearly are intentionally cultivated states. If we understand Kamalaśīla to be conceiving mindfulness and attention towards *dharmas* as necessarily preceding nonmindfulness and nonattention towards *dharmas*, and further conceiving *bhūtapratyavekṣā* as also necessarily preceding nonmindfulness and nonattention towards *dharmas*, this would imply that the pair of mindfulness and attention towards *dharmas* is being considered as either constitutive of, or a necessary condition for, *bhūtapratyavekṣā*. It is also logically possible, however, that he conceived *bhūtapratyavekṣā* as necessarily preceding mindfulness and attention towards *dharmas*, understanding *bhūtapratyavekṣā* as *cintāmayī prajñā*. For reasons already presented, however, I do not believe this nonexperiential conception of insight to be the central one

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131 Bhk 3 15.12-15: *sarvadharmeṣv asmṛtyamanasikāreṇa praviśatīti cet / tad ayuktam / na hi vīna bhūtapratyavekṣayānubhūyamāneṣv api sarvadharmeṣv asmṛtir amanasikāro vā śakyate kartum* / D 61b2-3: *gal te chos thams cad la dran pa med pa daṅ / yid la byed pa med pas 'jug go źe na / de yaṅ rigs pa ma yin te / yaṅ dag par so sor rtog pa med par ni ñams su myoṅ pa'i chos thams cad mi dran par bya ba daṅ / yid la mi bya bar byed mi nus so /*

employed by Kamalaśīla in the *Bhāvanākramas*.

Let us first consider the possibility that *bhūtapratyavekṣā* is to be taken as synonymous with *dharmapravicaya*. If this is so, then *bhūta* would correspond to *dharma*, and *dharma* as we have seen, would be understood in the plural. But on the other hand we have already noted that *bhūta* is, at one point, clearly understood in the sense of *pudgaladharmanairātmya*. Here is the passage:

> And the discernment of reality is said to be insight. But what is real *(bhūta)* is the selflessness of persons and *dharmas*. Here, the selflessness of the person is the aggregates' lack of self or belonging to a self. The selflessness of *dharmas* is precisely their being like an illusion.[132]

This suggests that the two terms are not to be considered synonymous. It seems to indicate that *dharmapravicaya* is to be regarded as an initial phase of, or a necessary condition for, *bhūtapratyavekṣā*. Yet if this is to be maintained, we must be careful to notice that according to the system of meditation set out the *Saṃdhinirmocana sutra*, insight (here, *bhūtapratyavekṣā*) is not identified with the actual nonconceptual realization of the limit of things (*vastuparyantatā* = *śūnyatā*, = *pudgaladharmanairātmya*), which would be more readily identifiable with *asmṛti* and *amansikāra*. Thus the identification of the *bhūta* in *bhūtapratyavekṣā* with *pudgaladharmanairātmya* in the above passage would have to be understood as the *concept* of *pudgaladharmanairātmya* rather than its nonconceptual realization. If we are to make our reading of the text consistent with the system of the *Saṃdhinirmocana*, the entire process of *vipaśyanā* must be recognized as conceptual in nature. The perceptual object of *vipaśyanā* is *dharmas*; that which is discerned about them is their lack of

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132 Bhk 3 5.17-19: *bhūtapratyavekṣaṇā ca vipaśyanocyate / bhūtaṃ punaḥ pudgaladharmanairātmyaṃ / tatra pudgalanairātmyaṃ yā skandhānām ātmātmīyarahitatā / dharmanairātmyaṃ yā teṣām eva māyopamatā /* D 57b4-5: *yaṅ dag par so sor rtog pa ni lhag mthoṅ źes bya'o / yaṅ dag pa ni gaṅ zag daṅ chos la bdag med pa'o / de la gaṅ zag la bdag med pa ni gaṅ phun po rnams bdag daṅ bdag gi med pa ñid do / chos la bdag med pa ni gaṅ de dag sgyu ma lta bu ñid do /*

identity. With regard to both aspects, the knowledge is conceptual.

The knowledge involved in the observation of *dharmas* is conceptual in the sense that realities like the five aggregates, mind-only, and so on must be known for what they are or recognized before they can be judged. In the terms of Buddhist psychology this function would be performed by the aggregate of *saṃjñā*, which we have generally translated as "recognition," or in some cases, "perception." The basic idea of *saṃjñā* is that of a mental function serving to associate a concept or a name with an experienced reality.[133] The aggregate responsible for the actual perceptual judgment would be *saṃskāra*. We will return to these considerations regarding the aggregates below.

2.2.1.2 *Smṛti* and *Manasikāra*

The passage quoted above[134] may suggest the possibility that *dharmapravicaya qua smṛti* was understood by Kamalaśīla as partially consisting in mindfulness practices, traditionally associated with the four *smṛtyupasthānas* (P. *satipaṭṭhānas*). These practices involve the conceptual recognition awareness of the body, feelings, mind and mental contents *(dharmas)* -- in particular, it

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133 We can see the importance of how we choose to translate *saṃjñā*. Among common translations we find e.g. "recognition" (Boisvert), "perception" (Nyanatiloka), and "ideation" (Schmithausen 1981, Johannson 1978). In English, these three seem to carry progressively less force in terms of their implication of truth-preservation. One would be hard-pressed to imagine circumstances under which one speaks of *recognizing* something mistakenly."Recognition" captures the psychological implications of the process involved, a re-cognition of sensory awareness under a particular concept. It also carries the connotation of possibly being a perceptual process, but not one free of concepts (as the term 'perception' is sometimes understood). As is the case with "ideation" it carries the implication of conceptuality, but lacks this latter term's clumsiness. "Ideation" appears to be a word academics have invented; it has no cognate verbal forms. On the other hand "recognition" carries less of a connotation of possibly being a falsifying or superimpositional process, something Kamalaśīla would probably wish to maintain if it was ever put to him this way. Thus no single English language term seems satisfactory here. "Perception" has the disadvantage of being the standard translation for *pratyakṣa* in the Buddhist epistemological tradition. This latter term, however, would seem to correspond to *vijñāna* rather than *saṃjñā*.

134 Above pp. 91-92.

should be noted, in their character of arising and passing away. However, there is no explicit mention of these practices in the contexts of *dharmapravicaya, bhūtapratyavekṣā* or *vipaśyanā* in the *Bhāvanākramas.* Interestingly, the most of the references that are made to *smṛti* (as opposed to *asmṛti*) in the *Bhāvanākramas* occur in the context of discussions pertaining to *śamatha* or *dhyāna*, a point we will return to momentarily.[135]

As for the term *manasikāra*, it is not entirely clear from the account provided in the *Bhāvanākramas* that Kamalaśīla understood it to have a specific technical reference and if so what that might be. That the term is vague in its reference is clear enough when one considers both the obscurity and the innocuousness of the translations it has sometimes received, even from two of Kamalaśīla's most capable modern interpreters, *viz.* "mentation" (Ruegg 1989: 94 *et passim*) on the one hand, and "mental activity" and "conscious mental acts" (Gomez 1987: 108) on the other. Elsewhere, however, Gomez (1983: 405) has translated *manasikāra* as "the act of bringing to mind (attention)," and this is how I have understood the term; it is a general one that seems mainly to indicate a conscious and deliberate act of paying attention to something.[136] At points in the *Bhāvanākramas*, however, context sometimes seems to suggest that it may have a more specific technical sense: it may in fact refer to what we have called perceptual judgement. The following

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[135] e.g. Bhk 2 D 48a2-a4: *de nas rnam par g'yeṅ ba źi bar byas nas dran pa daṅ śes bźin gyi thag pas yid kyi glaṅ po che dmigs pa'i sdoṅ po de ñid la gdags par bya'o // gaṅ gi tshe byiṅ ba daṅ rgod pa med par gyur te / dmigs pa de la sems rnal du 'jug par mthoṅ ba de'i tshe ni rtsol ba glod la btaṅ sñoms su bya źiṅ / de'i tshe ji srid 'dod kyi bar du 'dug par bya'o // de ltar źi gnas goms par byas pa de'i lus la sems śin tu sbyaṅs par gyur pa daṅ / ji ltar 'dod pa bźin du dmigs pa de la sems raṅ dbaṅ du gyur pa de'i tshe de'i źi gnas grub pa yin par rig par bya'o* // After calming the distraction, the great ox of the mind should be bound to that very tree-trunk of the object with the rope of clear comprehension and mindfulness.When one is without sinking and excitement and one sees that the mind is settled on the object, then one relaxes one's effort and should be equanimous, remaining that way as long as one likes.Thus the mind and body of one who has practiced tranquillity become very disciplined; (when) one can freely direct the mind to the object in the manner desired, tranquillity should be known to be established.

[136] I owe this explanation, and others too numerous to repeat, to Prof. K. N. Mishra of the Central Institute of Higher Tibetan Studies.

considerations suggest this.

It has not, to my knowledge, been pointed out that Kamalaśīla may have viewed the term *manasikāra* as in some sense corresponding to, or paralleling, the idea of *saṃprajanya* or "clear comprehension." This possibility is suggested by the fact that *saṃprajanya* and *smṛti* often form a natural dyad in the context of Buddhist meditation instructions, just as *manasikāra* and *smṛti* (and more especially *amanasikāra* and *asmṛti*) do in the third Bhk. At one point, in the course of describing the *dhyānas*, Kamalaśīla glosses *saṃprajanya* and *smṛti* together as the "clarity pertaining to the self" (*ādhyātmasaṃprasād*).[137] In Bhk 3 they are described alongside each other in the specific context of antidotes to distractions that may come up in the process of practicing *śamatha*:

> In brief, there are six (possible) faults for every single *samādhi*: laziness, loss of the object, laxity, excitement, lack of effort and overexertion. Eight conditions of abandonment should be cultivated as their antidotes, namely: faith, aspiration, exertion, pliancy, mindfulness, clear comprehension, willpower and equanimity...
>
> Mindfulness is the antidote of "loss of the meditation object". Clear comprehension is the antidote of laxity and excitement, since having been noticed by it, they are abandoned.[138]

Thus *samprajanya* or clear comprehension is associated with the relatively passive act of

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137 Bhk 1 209.6-8: *yadā ca kāmatṛṣṇayā [pāpadharmaiḥ] viviktā bhavati [vitarkavicāra]prītisukhādhyātmasaṃprasādaiḥ saṃprayuktā bhavati / tadā prathamam dhyānam ucyate* / And when (one-pointedness of mind) is separated from the thirst for pleasure [as well as] conjoined with [gross and subtle thought] rapture, joy, and clarity pertaining to the self *(ādhyātmasaṃprasād*, i.e. mindfulness and clear comprehension), then it is called the first absorption.

138 Bhk 3 10.8-13: *saṃkṣepataḥ sarvasyaiva samādheḥ ṣaḍ doṣā bhavanti / kausīdyam / ālambanasaṃpramoṣaḥ / layaḥ / auddhatyam / anābhogaḥ / ābhogaś ceti / eṣāṃ pratipakṣeṇāṣṭau prahāṇasaṃ(skārā) bhāvanīyāḥ / śraddhā / chandaḥ / vyāyāmaḥ / praśrabdhiḥ / smṛtiḥ / saṃprajanyaṃ / cetanā / upekṣā ceti /*.... Bhk 3 10.19-21: *smṛtir alambanasaṃpramoṣasya pratipakṣaḥ / saṃprajanyaṃ layauddhatyayoḥ pratipakṣaḥ / tayos tena samupekṣya parivarjanāt* / Cf. Bhk 1 208 3-5 and Bhk 1 208.14-16. The passages are nearly identical.

"noticing." What is interesting about this is that in Bhk 3 after these two references in which *smṛti* and *samprajanya* appear together, all references are to *smṛti* in association with *manasikāra* (or more often than not to the pair of their negations).[139] More interesting still, the context of discussion has also changed from one of *śamatha* to one of *vipaśyanā*. This suggests a possible parallel, but definitely not an equivalence between the two terms. Both occur along with *smṛti*, but *manasikāra* appears to possess a more active volitional sense than that indicated by the term *samprajanya*. Further, whereas *samprajanya* is associated with *śamatha*, *manasikāra* is associated with *vipaśyanā*.

In this connection one final point should be noted about Kamalaśīla's conception of *manasikāra*. It is said to be on account of this specific factor, properly undertaken, that it becomes possible for nonconceptual knowledge to arise.

> Even if this discernment of reality has a conceptual nature, nevertheless on account of the fact it has a nature of proper (or fundamental) attention (*yoniśomanasikāra*), a nonconceptual knowledge of reality (*bhūta* T. om) arises from it. And therefore those who aim for such knowledge should practice that (i.e. the conceptual discernment of reality).[140]

It is vital to remind ourselves that this knowledge marks the entry of the transcendent path, wherein emptiness is realized nonconceptually. Nonattention (*amanasikāra*) and nonmindfulness (*asmṛti*) seem to be associated with this particular state of nondual *samādhi* which is also gnosis

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139 Beginning at Bhk 3 15.12 and continuing to 17.11, D62a2-64b1.

140 Bhk 3 20.6-8: *yadi nāmāsau vikalpasvabhāvā tathāpi yoniśomanasikārasvabhāvatvāt, tato bhūtanirvikalpajñānodaya iti kṛtvā tajjñānārthinā sā sevanīyā* / D 64a3-4: *de rnam par rtog pa'i ṅo bo ñid yin du zin kyaṅ tshul bźin du yid la byed pa'i ṅo bo ñid yin pa'i phyir de las rnam par mi rtog pa'i ye śes 'byuṅ bar 'gyur pas na ye śes de 'dod pas de la brten par bya'o* /

(*prajñā, nirvikalpajñāna*).[141]

2.2.2 Process and States Revisited

All of these considerations combined lead to a general conception of *dharmapravicaya* as one of observing *dharmas* in such a way as to allow for an understanding of their emptiness. It also appears that the same kind of systematic ambiguity obtains in the case of the term *bhūtapratyavekṣā* as we saw in the case of *vipaśyanā* itself, namely, that between process and state. As a conceptual "process" it may be thought of as referring to the entire twofold procedure of discrimination (*dharmapravicaya*) by being aware of or observing *dharmas* (*smṛti*) and concentratively analyzing them while continuing to bear them in mind *(manasikāra).* As a resulting conceptual "state," on the other hand, it may be thought of as referring to that which is recognized *about dharmas* (*nairātmya, śūnyatā*). Thus if we conceive *bhūtapratyavekṣā* more statically, as a result i.e. a conceptual understanding of emptiness, then *dharmapravicaya* may be viewed as its necessary condition and identified with the conceptual discrimination of *dharmas* leading up to it (encompassing both components of observation and analysis).

If, on the other hand, we conceive *bhūtapratyavekṣā* as a process then it may be identifed with *dharmapravicaya.* At different points it would appear that Kamalaśīla uses both meanings; the

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141 Here one must observe that such a conception of the necessity of *manasikāra* is not without precedent. See *Mahāvedalla Sutta, Majjhima Nikāya 43, sections 26f.* Two conditions are given for the *attainment* of "signless deliverance of mind," (*animittā ceto-vimutti*) which is identifiable as the attainment of fruition, namely, "non-attention to all signs" (*amanasikāra*) and "attention to the signless element" (*nibbāna*). *MN 43.27:* "Friend, there are two conditions for the attainment of the signless deliverance of the mind: nonattention to all signs and attention to the signless element." Two further conditions are listed for the *emergence from* the signless deliverance of mind. These are "attention to all signs" (*manasikāra*) and non-attention to the signless element. *MN 43.29:* "Friend, there are two conditions for emergence from the signless deliverance of mind: attention to all signs and non-attention to the signless element." This inversion implies that *manasikāra* also precedes the establishment of *amanasikāra.* Note also the displacement of *nibbāna* by *śūnyatā* in the role of "the signless element."

two are not clearly disambiguated in the text. In any case, both are consistent with the system of the *Saṃdhinirmocana sūtra* as both conceive *bhūtapratyavekṣā* as being conceptual (*savikalpa*) in nature. It is only the state resulting from *bhūtapratyavekṣā* that is variously identified as the nonconceptual realization of *vastuparyantatā*, *pudgaladharmanairātmyam*, *śunyatā*, *tathatā* or *paramatattvam*.

Thus the term *bhūtapratyavekṣā*, as "the discernment of reality," may be understood as carrying a twofold implication: it indicates a conceptual process undergone as well as a conceptual state arrived at through this process.

2.2.3 Summary

The central conception of *vipaśyanā* according to Kamalaśīla's reading of the *Laṅkāvatāra sūtra* is one of a sequence of perceptually or experientially based judgments of *dharmas* through which one comes to know various soteriologically relevant aspects of their true nature. This ascending sequence of conceptual understandings eventually gives way to a moment of nonconceptual gnosis *(nirvikalpajñāna)* that marks the beginning of the transcendent path.

We have seen that this process of breaking down *dharmas* begins with the concentrated observation of the *dharmas* that are thought by śrāvakas to constitute a person. The objects are held in mind while being analyzed with a view towards understanding their lack of identity, or, in other words, the impossibility of their inherent existence. Through a series of experiential inferences directed at these realities it is gradually recognized that all things material and immaterial, including

the very mind which is analyzing, are empty of inherent nature.[142]

Insight is thus partially identified with a special kind of analytic *process* that takes place in a *state* of meditative concentration. It *issues* in a nonconceptual realization and it is this that eliminates fundamental ignorance. This ineffable nonconceptual state marks the definitive turning point for the bodhisattva, the beginning of the path of seeing. Quoting from the *sūtras*, the description of this final result of insight is given in both the second and the third Bhk:

> Someone who only cultivates the mere abandonment of mental activity but does not meditate having analyzed *(so sor brtags)* the nature of entities with wisdom, he will never get rid of concepts and will not come to realize the absence of inherent nature - on account of the absence of the light of wisdom. So it is said by the Illustrious One, "When the fire of knowing reality as such arises from the very discernment of reality (*yaṅ dag par so sor rtog pa ñid, bhūtapratyavekṣaiva*), it incinerates the wood of concepts *(rtog pa'i śiṅ)*, just as the fire of firesticks rubbed together [consumes the sticks themselves]." [143]

The *nonrational* nature of this realization is clear from its paradoxical description, which also, it must be noticed, indicates its *nonperceptual* nature.[144] At this point all duality is gone; *samādhi* and *prajñā* are effectively one and the same in their nonconceptual nature. The importance of this

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142 Much has been written regarding the different logical forms of reasoning which partially serve to distinguish the two main Mādhyamika schools (Prāsaṅgika and Svātantrika). Our purpose here is not to provide an account of the logical form of the inferences accepted by Kamalaśīla. It is, rather, to examine *the nature* of the processes he accepts as being involved in *vipaśyanā*. These are a) concentrated observation of realities experienced in meditation and b) concentrative analytical inference, "founded on" or concurrently "directed at" these experienced realities.

143 Bhk 2 D 49b5-b6: *gaṅ śes rab kyis dṅos po'i ṅo bo ñid so sor brtags nas mi bsgom gyi / yid la byed pa yoṅs su spoṅ ba tsam 'ba' źig sgom par byed pa de'i rnam par rtog pa nam yaṅ mi ldog* (NP *rtog*) *ciṅ ṅo bo ñid med pa ñid* (NP *omit ñid*) *rtogs* (Goshima follows NP: *rtog*) *par yaṅ mi 'gyur te / śes rab kyi snaṅ ba med pa'i phyir ro // 'di ltar "yaṅ dag par so sor rtog pa ñid las yaṅ dag pa ji lta ba bźin du śes pa'i me byuṅ na gtsubs śiṅ gtsubs pa'i me bźin du rtog pa'i śiṅ sreg go" źes bcom ldan 'das kyis bka' stsal to //* Cf. Bhk 3 30.8-11.

144 Compare Gunaratana (1985: 144-145) on Buddhaghosa's understanding of *paññā* as "a mode of knowing *(jānana)* distinct from and superior to the modes of perceiving *(sañjānana)* and cognizing *(vijānana)*. What distinguishes wisdom from these forms of cognition is its ability to comprehend the characteristics of impermanence, suffering and selflessness and to bring about the manifestation of the supramundane path."

nonconceptual realization is clear from Kamalaśīla's identification of it with the Mahāyāna itself:

> At this point, on account of the established one's entry into the ultimate suchness, there is the entrance into the *samādhi* without conceptualizations. And thus when the yogin is established in the knowledge which has no appearance of nondual knowledge, then, due to his being established in the ultimate suchness, he sees the Mahāyāna. Only this itself is said to be the Mahāyāna which is the seeing of the ultimate suchness. This very seeing of the ultimate suchness, when there is the vision of genuine knowledge *(samyagjñānāvaloka,* T. *yaṅ dag pa'i ye śes kyi snaṅ ba śar)* of one who observes all *dharmas* with the eye of wisdom, is a non-seeing *(adarśana,* T. *mthoṅ ba med pa).* And thus it is said in the *sūtra*: 'What is the seeing of the ultimate reality? It is the non-seeing of all *dharmas.*' [145]

2.3 Kamalaśīla's Conception of Śrāvaka Insight

In the *Bhāvanākramas* there are clear indications that Kamalaśīla understood the śrāvaka conception of insight to differ from that of the Mahāyāna.[146] While sharing the view that insight consists in seeing and knowing something important about the *dharmas* experienced in meditation, the difference appears to lie in what is known about them. According to Kamalaśīla, the śrāvakas' conception of insight is distinguished by: 1) knowing the identitylessness of the person, but failing to recognize the identitylessness of the *dharmas* that comprise the person and 2) a conception of meditative practice as consisting in the cultivation of the observational knowledge of these dharmas

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145 Bhk 1: 211.17-212.3: *tatra sthitasya paramatattvapravesāt, nirvikalpasamādhipraveśaḥ / tathā cādvayajñānanirābhāse jñāne yadā sthito yogī tadā paramatattve sthitatvāt, mahāyānaṃ sa paśyati / etad eva tan mahāyānam ucyate yat paramatattvadarśanam / etad eva tat paramatattvadarśanaṃ yat sarvadharmān prajñācakṣuṣā nirūpayataḥ samyagjñānāvaloke saty adarśanam / tathā coktam sūtre --"katamaṃ paramārthadarśanam / sarvadharmāṇām adarśanam /" iti /*

146 This point has been also noted by Gomez (1987: 107). His observations in this connection, while not detailed, seem consistent with my own: "Kamalaśīla's critique reflects both a general Indian belief in the necessity of practicing both calm and insight, and a Mahāyāna notion that the followers of the Hīnayāna do not practice the correct form of insight. Mahāyāna insight is a process of discrimination and a state of nondual knowledge. As discrimination or contemplative analysis, it is an essential aspect of meditation practice, for it guarantees both the correctness of the process (defining its object accurately) and the dialectical nature of the result. As a dialectic, insight is also the basis for generating thoughts of compassion in the calm mind of the contemplative. A doctrine proposing a direct access to liberation through the practice of sheer nondiscrimination *(nirvikalpa),* therefore, lacks in awareness and compassion."

arising and passing away, not the analytical knowledge of their emptiness. These points are obviously very closely connected.

We have already noted the first point in passing. The śrāvaka's analysis stops short of the goal. This is a standard Mahāyāna criticism of the śrāvaka vehicle. In the following passage from the first Bhk Kamalaśīla summarizes the hierarchy of realizations which we have just explored. The śrāvaka's insight into the five aggregates is superseded by that of the mind-only, which recognizes the mentally projected nature of the so-called external world and with it, the inapplicability of the notions of arising, enduring, and passing away to this non-dual mind. This insight is itself the proper point of entry into the highest realization, that of suchness.

> The path of the śrāvakas was only taught with the intention of getting started. So it is that by contemplating, "Indeed this is only the aggregates; there is no self", the śrāvaka enters into the view of the selflessness of the personality. One enters into the view of the identitylessness of external objects held by the Vijñānavādin by contemplating, "The three worlds are mind only." In this way, from the entrance which is the identitylessness of this nondual knowledge one comes to enter into the highest suchness. But the entrance into mind-only alone is not the entrance into suchness. Just as was said before. And as was said in the noble *Lokottaraparivarta:* "Moreover, O son of the Jinas, one realizes the three realms as mind-only, and that mind presents itself (*avatarati*) by way of the absence of middle and extremes." The mind is without middle or extremes on account of the nonexistence of the two ends characterized by origination and dissolution, and of the middle which has the characteristic of endurance. Therefore the entrance into nondual knowledge is definitely the entrance into suchness *(tattva)*.[147]

For Kamalaśīla it is not merely the nondual mind that is ultimately free from origination

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[147] Bhk 1 217.2-15: *kevalam avatāraṇābhisaṃdhinā śrāvakādimārgo deśitaḥ / tathā hi skandhamātram evaitat / na tv ātmāstīti bhāvayan śrāvakaḥ pudgalanairātmyam avatarati / vijñaptimātraṃ traidhātukam iti bhāvayan vijñānavādibāhyārthanairātmyam avatarati / anena tv asyādvayajñānasya nairātmyapraveśāt paramatattvapraviṣṭo bhavati / na tu vijñaptimātratāpraveśa eva tattvapraveśaḥ / yathoktam prāk / uktaṃ* c<u>*āryalokottaraparivarte*</u> *"punar aparam, bho jinaputra, cittamātraṃ traidhātukaṃ avatarati tac ca cittam anantamadhyatayāvatarati" iti / antayor utpādabhaṅgalakṣaṇayoḥ sthitilakṣaṇasya ca madhyasyābhāvād anantamadhyaṃ cittam / tasmād advayajñānapraveśa eva tattvapraveśaḥ /*

(and thus endurance and cessation); all *dharmas* are, in truth, unarisen.[148] An entity which analysis has shown to be impossible cannot truly arise. But this is not to say that entities do not arise conventionally. They are not, for example, like a hare's horn. Thus in a conventional sense things do in fact arise. From the ultimate perspective however, they are like an illusion.

> But that of which a cause does not exist even conventionally also does not arise conventionally -- just as a hare's horn and so forth. But that of which a cause exists, although ultimately false, definitely arises -- just as do illusions, reflections and so forth. And even though conventionally such illusions do arise in interdependence, ultimately their reality *(vastutva)* is not feasible since it does not stand up to analysis. Hence the entire world is like an illusion.[149]

The yogin who is possessed of the light of wisdom can distinguish between the conventional and ultimate nature of things. The importance of being able to do so is clear. According to Kamalaśīla,

> [O]mniscience is obtained through knowing all things just as they are in terms of their conventional and ultimate nature.[150]

Thus from the ultimate perspective *dharmas* are to be seen as beyond predication, neither originated not unoriginated. Quoting the scriptures, Kamalaśīla makes his point:

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148 Bhk 3 7.5-9: *nāpi cittam utpādyamānaṃ kutaścid āgacchati / nāpi nirudhyamānaṃ kvacid gacchati / nāpi svaparobhayataḥ paramārthenāsyotpādo yuktaḥ / tasmān māyopamam eva cittam / yāthā cittam evaṃ sarvadharmā māyāvat paramārthato 'nutpannāḥ /* Nor also does the mind, in being generated, come from anywhere; nor when ceasing, does it go anywhere. Nor also is its generation ultimately from itself, another or both reasonable. Therefore the mind is just like an illusion. Just as the mind, so too all *dharmas*, like an illusion, are ultimately unarisen. D 58a7-58b1: *sems skye ba'i tshe yaṅ gaṅ nas kyaṅ mi oṅ / 'gag pa'i tshe yaṅ gaṅ du yaṅ mi 'gro ste / don dam par na bdag daṅ gźan daṅ gñis ka las skye bar mi rigs so / de lta bas na sems kyaṅ sgyu ma bźin te / sems ji lta ba de bźin du chos thams cad kyaṅ sgyu ma lta bu ste / don dam par na ma skyes pa'o sñam du brtag par bya'o /*

149 Bhk 1 218.22-219.2: *kiṃtu yasya saṃvṛtyāpi kāraṇaṃ nāsti sa saṃvṛtyāpi notpadyate / yathā śaśaviṣāṇādi / yasya tu karanam vidyate sa paramārthato 'līko 'pi samutpadyata eva / yathā māyāpratibimbādi / na ca māyādeḥ saṃvṛtyā pratītyasamutpāde paramārthato vastutvaprasaṅgaḥ / tasya vicārākṣamatvāt / ataḥ sarvam eva māyopamaṃ jagat /*

150 Bhk 1 216.16-18: *ataḥ saṃvṛtiparamārtharūpeṇa sakalasya vastuno yathāvat parijñānāt sarvajñatvam avāpyate /*

> In this context, from the scriptures -- as it's put in the noble *Dharmasaṃgīti*, "Non-origination is truth, other attributes are falsehood." And this non-origination is called true on the basis of its being in accord with ultimate truth (*paramārthānukūlatva*), even though from the perspective of the ultimate truth there is neither origination nor non-origination since (ultimate truth is) beyond all mundane relations. Once again, and here itself, it is said, "The worldly crowd is preoccupied with arising and cessation, Kulaputra. Therefore the Tathāgata, possessed of great compassion, spoke in accord with mundane relations so as to remove the occasion of fear of the world, 'It arises, it stops,' -- even though there does not exist here the origination of any *dharma* whatsoever."[151]

Here it is apparent that Kamalaśīla regards the teaching of arising and passing away as a case of the Buddha's *upāya*. It is a lower order teaching, compassionately designed for those who would be frightened by the distinctively Mahāyāna teaching of emptiness. Thus impermanence is also a lower-order characterization of reality which lacks ultimate validity:

> And again this is said in the *Brahmaparipṛcchā*, "As for those who are adrift (*viprayukta*, T. *sems par źugs pa*) among inconceivable *dharmas*, they are without foundation *(ayoniśaḥ, T. tshul bźin ma yin pa)*." And also in that context, there are those like the śrāvakas who having imagined the origination of these ultimately non-arisen *dharmas*, give preeminence to a notion consisting in impermanence, suffering and so forth. They are without justification *(ayoniśaḥ, T. tshul bźin ma yin pa)*, producing (such) an idea through the extremes of superimposition and denial. What is said here is to rule out those (extremes); it does *not* rule out the discernment of reality, since that is assented to in every *sūtra*.[152]

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[151] Bhk 1 199.5-14: *yathoktam āryadharmasaṃgītau / "anutpādaḥ satyam asatyam anye dharmāḥ" iti / etac ca paramārthānukūlatvād anutpādaḥ satyam ity uktam / paramārthatas tu notpādo nāpy anutpādaḥ / tasya sarvavyavahārātītatvāt / punaś cātraiva coktam / "utpādanirodhābhiniviṣṭaḥ, kulaputra, lokasaṃniveśaḥ / tasmāt tathāgato mahākāruṇiko lokasyottarāsapadaparihārārthaṃ vyavahāravaśād uktavān utpadyate nirudhyate ceti na cātra kasyacid dharmasyotpādaḥ /" iti /*

[152] Bhk 3 19.1-7: *tat punar brahmaparipṛcchāyāṃ uktam / ye tv acintyeṣu dharmeṣu viprayuktās teṣā(m ayoni)śa iti / tatrāpi ye paramārthato 'nutpannānāṃ dharmāṇām utpādaṃ parikalpyānityaduḥkhādirūpeṇa śrāvakādivac cintaṃ prakurvanti, teṣāṃ samāropāpavādāntena cintaṃ pravartayatām ayoniśas tad bhavatīti tatpratiṣedhāya yad uktaṃ na bhūtapratyavekṣāyāḥ sa pratiṣedhaḥ / tasyāḥ sarvasūtreṣv anujñānāt /* D 63b3-5: *tsaṅs pas źus pa las kyaṅ bka' stsal te / gaṅ dag bsam gyis mi khyab pa'i chos rnams la sems źugs pa de dag ni tshul bźin ma yin pa'o źes 'byuṅ ṅo / de la gaṅ dag don dam par ma skyes pa'i chos rnams la skye bar yoṅs su brtags te / ñan thos la sogs pa bźin du de dag la mi rtag pa daṅ sdug bsṅal gyi tshul du sems par byed pa de dag ni sgro 'dogs pa daṅ skur pa 'debs pa'i mtha' de dag la sems pa 'jug pas tshul bźin ma yin par 'gyur te / de dgag pa'i phyir de skad bka' stsal gyi / yaṅ dag par so sor rtog pa de dgag par ni ma yin te / de ni mdo sde kun las kyaṅ bka' stsal pa'i phyir ro /*

In this passage it is the idea of dwelling on all three marks of existence, not merely impermanence, that comes in for criticism. But Kamalaśīla is careful to make a distinction. Denial of the importance of observing the three marks does *not* amount to a denial of the discernment of reality. Kamalaśīla goes on to associate such practices with the lower two forms of the three kinds of wisdom, those of mere hearing and ordinary thinking (*śrutamayī* and *cintāmayī prajñā*). Interestingly he further identifies the advocates of these practices with "those who teach that *dharmas* are to be known *individually*" (*"pratyātma"* -- this is Tucci's reconstruction from T. *so sor raṅ gis*).

> Therefore, in whatever situation conceptual proliferation (*prapañca*. T. *tshig*) concerning such inconceivables is studied, the knowledge of reality is only through mere hearing and thought. Those who think in that way, because hindered by pride, teach that *dharmas* are to be known each *individually*. But it should be realized that while an unfounded mind is denied, this does not constitute a denial of the discernment of reality.[153] (Emphasis added).

The meaning and force of this criticism are not entirely clear, but it could possibly be the case that Kamalaśīla was here making a fairly standard Mādhyamika criticism of Abhidharmika thought: that it reifies *dharmas* and is generally obsessed with their individual identification, enumeration and so on. In this connection it should be observed that the meditation processes of the *Laṅkāvatāra sūtra* as described by Kamalaśīla commence with the observation of *dharmas* considered as collections or "groups" (*saṃgraha*), specifically the *dharmas* with material form, the

[153] Bhk 3 19.14-20.2: *tad evaṃ yatra yatrācintyādiprapañcaḥ śrūyate, tatra tatra śrutacintāmātrenaiva tattvādhigamaṃ ye manyante, teṣām abhimānapratiṣedhena pra(tyātma) vedanīyatvaṃ dharmāṇāṃ pratipādyate / 'yoniśaś ca cittapratiṣedhaḥ kriyata iti boddhavyaṃ, na bhūtapratyavekṣāyāḥ pratiṣedhaḥ* / D 63b7-64a2: *de ltar gaṅ dag gaṅ du bsam gyis mi khyab pa la sogs pa'i tshig thos na de daṅ der thos pa daṅ bsam pa tsam kho nas de kho na rtogs par gaṅ dag sems pa de dag gi mṅon pa'i ṅa rgyal dgag pa'i phyir chos rnams so sor raṅ gis rig par bya ba ñid du bstan par byed do / tshul bźin ma yin pa'i sems pa yaṅ dgag par byed par khon du chud par bya'i / yaṅ dag par so sor rtogs pa de dgag par ni ma yin no /*

immaterial *dharmas,* which is to say the five aggregates.[154] Perhaps a contrast is intended here; it may be that Kamalaśīla regarded a more detailed observation of *dharmas* individually as a possible but soteriologically irrelevant practice of the lower vehicle. We shall return to this point below. In any case, we may take it as established that Kamalaśīla had something else in mind when it came to his understanding of the discernment of reality, or, to come full circle, *bhāvanāmayī prajñā:*

> Otherwise it would be thoroughly opposed to reason and scripture. Just as already stated. And whatever is known through the wisdom of hearing and thinking is itself to be realized through the wisdom of meditation, nothing else. (For example,) it's like a horse running along a previously indicated running track. Therefore the discernment of reality is to be undertaken.[155]

Because the cultivation of an awareness of individual *dharmas* and their impermanence is clearly not to be associated with the realization of emptiness it is perhaps no surprise that we also do not find Kamalaśīla mentioning impermanence in contexts wherein *vipaśyanā* is being

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154 Bhk 1 205. 20-206.9: *tatra prathamaṃ tāvad yad vastu vicārayitavyaṃ yāvatā prakāreṇa saṃkṣepataḥ sakalavastusaṃgraho bhavati tatra cittaṃ badhnīyāt / saṃkṣiptaṃ punar vastu rūpyarūpibhedena dvidhā bhavati / etac cādikarmikasya vikṣepadoṣaparihārārthaṃ saṃkṣiptaṃ tāvad yuktam ālambayitum / yadā tu jitamanaskāro bhavati tadā skandhadhātvādibhedena viśodhya vistāraśo 'py ālambata eva / tathā samdhinirmocanādau yogināṃ aṣṭādaśaprakāraśūnyatālambanādibhedena [nānā]prakāraṃ ālambanam uktam / atraiva bhagavatā sattvānugrahād rūpyārūpyādibhedena saṃkṣepamadhyavistārair vastubhedo 'bhidharmādau nirdiṣṭaḥ / tac ca vastv adhyāropāpavādaparihārāya skandhadhātvādisaṃgrahato gaṇayet* / In that context, initially at the outset, the thing to be analyzed is the collection of all things abbreviated in terms of kind; one should fix the mind there. But, summed up, a thing is twofold -- by way of division into material and immaterial. For a beginner it is appropriate to objectify summarily in order to avoid the fault of distraction. But when he becomes one whose attention is mastered, then having analyzed in terms of the division of the elements which are the aggregates and so on, he then also relies on a (more) detailed way. Thus in the *Saṃdhinirmocana* the various kinds of meditation object are spoken of in terms of the division of meditation objects into the eighteen kinds of emptiness for yogins and so on. And in precisely this connection in the Abhidharma and elsewhere, out of the kindness to sentient beings, the Bhagavān taught the division of a thing in brief, in moderate detail, and in detail -- by way of the division into material, immaterial and so on. And that thing should be counted *(gaṇayet)* as a collection of the elements which are the aggregates and so forth in order to avoid exaggeration and underestimation.

155 Bhk 3 20.2-6: *(anyathā) bahutaraṃ yuktyāgamaviruddhaṃ syāt / yathoktaṃ prāk / kiṃ ca yad eva śrūtacintāmayyāprajñayā viditaṃ tad eva bhāvanāmayyā prajñayā bhāvanīyaṃ nānyat / saṃdiṣṭa[dhāvana]bhūmyaśvadhāvanavat / tasmāt bhūtapratyavekṣā kartavyā* / D 64a2-3: *de lta ma yin na rigs pa daṅ luṅ śin tu maṅ po daṅ 'gal bar 'gyur ro źes sṅar bśad pa bźin no / yaṅ thos pa daṅ bsam pa las byuṅ ba'i śes rab kyis rtogs pa gaṅ yin pa de ñid bsgom pa las byuṅ ba'i śes rab kyi bsgom par bya'i / gźan du ni ma yin te rta dkyu sa kyi sa bstan nas rgyug pa bźin no / de lta bas na yaṅ dag par so sor brtag par bya'o /*

specifically discussed. When the topic of impermanence is brought up in the context of meditation it is nearly always in the context of instructions for *śamatha*. It is regarded as an antidote to a distraction. One is to contemplate sobering topics like impermanence, as a reminder not to get enmeshed in distractions and so forth:

> And if one would see the mind excited while remembering previous laughter, enjoyment and so on, then one should pacify the excitement by paying attention to sobering topics such as impermanence.[156]

When the concept of impermanence does appear in a general context pertaining to insight or wisdom, it is always in the role of a lower-order characterization of reality that one is to go beyond, and which is not to be dwelt on for nonconceptual gnosis to arise. Thus in general three observations may be made regarding Kamalaśīla's treatment of the concept of impermanence in the *Bhāvanākramas*:

1) It is treated as a lower-order teaching, compassionately designed for those who would be frightened by the teaching of emptiness.

2) It sometimes appears in the course of argumentation as a lower-order characterization of conventional reality.

3) In the context of meditation procedures it appears in instructions for *śamatha*, but not *vipaśyanā*.

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156 Bhk 1 206. 23-25: *atha yadā pūrvahasitaramitādyanusmarato 'ntarā cittam uddhataṃ paśyet / tadā 'nityatādisaṃvegamanasikārād auddhatyaṃ praśamayet /*

CHAPTER 3 CLOSING CONSIDERATIONS

3.1 A Suggestion for Future Research

All of this is suggestive, if not conclusive. It would appear that for Kamalaśīla the śrāvakas' conception of *vipāsyanā* is that of the comprehension of the three marks of impermanence, suffering and lack of self. This is also the view of modern day Theravādin traditions.[157] There is little doubt that when it comes to insight meditation practices modern day Theravāda Buddhism accords a much greater role to the realization of impermanence, and more generally the three marks of existence, than is evident in the *Bhāvanākramas* (and the Mahāyāna *sūtra* passages Kamalaśīla quotes from). In the Pāli scriptures insight into impermanence is sometimes even said to be liberating.[158] One can see what the relation might be by expanding on Gethin's observations above: He who sees *paṭicca-samuppāda* sees *dhamma* and he who sees *dhamma* sees *paṭicca-samupāda*. He who sees *paṭicca-samupāda* sees the arising and passing away of *dhammas*. Therefore he who sees the *dhamma* sees arising and passing away, which is to say impermanence *(anicca)*.[159] We

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157 See e.g. Bhikkhu Bodhi: "Insight should be understood as the three contemplations of impermanence, pain and not self; not contemplation of impermanence alone." (PM 9-10) VSM: 750.

158 e.g. Saṃyutta Nikāya 22. 102.10: 961-2: At Sāvatthī. "Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit 'I am.' Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust.... it uproots all conceit 'I am.'......And how, bhikkus, is the perception of impermanence developed and cultivated so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance and uproots all conceit 'I am'? 'Such is form, such its origin, such its passing away; such is feeling... such is perception... such are volitional formations such is consciousness, such its origin, such its passing away': that is how the perception of impermanence is developed so that it eliminates all sensual lust, eliminates all lust for existence, eliminates all ignorance, and uproots all conceit 'I am.' "

159 The Pāli texts standardly seem to suggest that the other two marks of existence are what we would call "inferred" rather than "seen" in the same direct way as impermanence -- at least initially. The inferences are that if something is impermanent it is not satisfying, and if something is not satisfying it is not the self. The process also would appear to involve what we call "induction" to establish their universality throughout the three times. It is also said to involve emotional states such as terror. See Gethin 1998: 188-194 for a useful summary. One must note

should notice, however, that the relationship is "one-way"; on this formulation the observation of impermanence is not a sufficient condition of seeing the *dhamma*. It is, however, necessary.[160]

In our text it is *pudgaladharmanairātmya* that is identified with the key content of *vipaśyanā* -- not impermanence or the three marks. Furthermore, Kamalaśīla appears to explicitly reject the idea that the three marks of existence are soteriologically relevant. Rather than being observed under the aspects of three marks, observed *dharmas* are experientially analyzed by kind to demonstrate their lack of ultimate reality. Whether permanent or impermanent, they are all ultimately unreal. In the Madhyamaka school an understanding of the impossibility of anything truly existing is what counts. For Kamalaśīla this is established on the basis of the concentrative analysis described above.

One could research the possibility that these suggestions point to an actual area of difference between various Indian Buddhist schools. It seems reasonable to suggest, for example, that the Mādhyamika conception of the process of insight might have co-arisen along with its theoretical rejection of the earlier ontology of *svabhāva* associated with the Vaibaśikas' theory of

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here that perception and inference were not identified as distinct modes of knowledge in the Pāli texts. While instances of both abound in the Nikāyas, there was no need to clearly distinguish between them.

Knowledge of impermanence does seem to stand on a different epistemological footing from other items of Buddhist dogma. When in meditation we "see change" this involves a sensed comparison and contrast between consecutive moments of experience. Change is not a pre*supposition* of intellectual judgment, it is in fact a pre*condition* for it. Insight meditation that focusses on impermanence aims to make the awareness of change explicit by removing obscuring conditions. Among such obscuring conditions are included the five hindrances (which are emotional in nature), *as well as intellectual activity.*

160 To see impermanence is perhaps only to see dependent origination in its most minimally conceived of senses (i.e. When this, that is. This arising, that arises. When this is not, that is not. This ceasing, that ceases). To see dependent origination in a more sophisticated formulation, as for example the well known twelve nidānas, much more than a simple observation of impermanence is implied (in this case very specific causal connections must be seen and understood). If this is so, how much more so in the case of Mādhyamika conceptions of *pratītyasamutpāda* as emptiness and dependence on a designating mind (See Williams 1989: 61).

dharmas.[161] The emergence of the Madhyamaka might have been characterized by a recasting of the notion of insight such that the identification of *dharmas* and the *observation* of their arising, enduring, and passing away (i.e. "impermanence") was displaced by the *understanding* of *emptiness* (and the *non*arising of phenomena). Such a shift in the basic conception of insight could be understood as correlated with the theoretical shift away from an ontology of *dharmas.* No longer considered as ultimate realities, the meditative act of watching *dharmas* arise and pass away might naturally have come to be considered as an unnecessary, secondary or even an inferior kind of practice.[162] Thus within the Mahāyāna a trend may have developed towards the identification of insight practices with specific intellectual lines of reasoning. Observation of the impermanence of *dharmas* may have been relegated to a lesser role -- no longer associated with the liberating insight that marks the entry into supramundane wisdom, so much as a healthy reminder that time is short and one had best practice while one can.[163]

For the śrāvaka schools the mode of cognition involved in insight may have been less

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161 Note that for the Theravāda the notion of *svabhāva* is simply that of nature, or character, *svalakṣana,* rather than one of an ontological ultimate. Hence water has the character of wetness -- nothing in this conception implies permanence, irreducibility or ultimacy. See Gethin (1992:149-150).

162 These observations are consistent with the commonly made generalization that an empirically oriented early Buddhism was gradually displaced by a more philosophically inclined religion concerned with defending itself against brahmanical critics.

163 Such a suggestion would seem particularly compatible with the tradition of Tathāgatagarbha teachings as found in sutras like the *Tathāgatagarbha, Mahāparinirvāṇa, Śrimālādevi, Laṅkāvatāra and the Ghanavyūha sūtras.* In these texts, to varying degrees, we find the rejection of the three marks (along with impurity, *aśubha*) as proper characterizations of the *Dharmakāya.* Somewhat problematically, from the traditional Buddhist point of view, the *Ratnagotravibhāga* actually defends the attribution of permanence, bliss, self, and purity to the *Dharmakāya.* Although traditionally one must come to see conditioned phenomena as they are -- impermanent, suffering, of no substantial ego and impure, this characterization will itself be in error if it is applied to the *Dharmakāya* considered as emptiness, and *even to dharmas* understood to be empty of self-nature (Brown: 78). These errors are attributed to the śrāvakas, for whom the notions of *anitya, asukha, anātman* and *aśubha* have become the objects of dogmatic attachment. Thus the RGV negates them -- albeit while attempting not to posit the *Dharmakāya* as a substantial entity. See Brown (72-81) and Ruegg (1989:17-55).

conceived as involving the deliberative inferences of the aggregate *of saṃskāra*, and more as a process of cultivating and intensifying an *observational recognition (saṃjñā)* of *dharmas* qualified by the three marks. The conception Kamalaśīla outlines on the other hand most certainly involves the volitional formations. It is through a deliberate concentrated analysis directly founded on the objects of observation, that emptiness is conceptually understood. Put in other terms, we may alternately suggest a śrāvaka emphasis on *samprajanya* rather than *manasikāra*, which would be more strongly emphasized, and associated with insight, in some Mahāyāna schools. For example, the Madhyamaka in general may have placed less emphasis on the observational aspect and more on the analytic dimension of insight. It is possible that these two conceptions were combined in the Yogācāra school, two of whose *sūtras* appear as the main sources of the experientially based analytic meditation we find described in the *Bhāvanākramas.*

Thus for Kamalaśīla it is clear that the relatively passive act of observing *dharmas* is not considered sufficient. More generally we can say that for those who would have held the observation of the arising and passing away of *dharmas* to be insufficient (or misguided), there would obviously have been less scope for accommodating practices aimed at the direct observation of the three marks of existence. For śrāvakas to see reality as it is is at least to see *dharmas* as impermanent; for Mahāyanists it is to understand that *dharmas* are actually unoriginated. Any predication of impermanence (or permanence) is ultimately unfounded, as the logical subject or property holder (*dharmin*) of the predication is unreal, like an illusion.

In different Mahāyāna schools, and in varying degrees, active inferential analyses of various kinds would thus have come to characterize their conceptions of insight. It seems credible to suggest that when taken to its limit such a position would imply an identification of insight with

cintāmayī prajñā and meditation with nonconceptual *dhyāna*, as outlined in conception B in Section 1.3.2 above.[164] We have seen, however, that for Kamalaśīla this reading is not as plausible as that of conception A. As a Madhyamaka, Kamalaśīla did indeed conceive the process of insight as aimed at the cognition of emptiness. But he also describes insight as an *observationally based* analytic process -- even if not one aimed at recognizing the three marks of existence. Thus while the observational experiencing of *dharmas* in meditation is not regarded as sufficient, it is considered necessary.

It is further possible that the two conceptions of *samādhi* found in the *Bhāvanākramas* can be respectively attributed to Yogācāra (A) and Madhyamaka (B) influences. The former might be principally associated with a conception of *samādhi qua bhāvanā* and *vipaśyanā* as essentially including an observational component. The latter could be associated with a conception of *samādhi qua dhyāna* and *vipaśyanā* as intellectual analysis. Further research is necessary to corroborate or falsify this hypothesis.[165]

If Indian Buddhist traditions did indeed differ regarding their *conceptions* of what is known in insight meditation, would this fact suggest anything at all about what individuals may actually have been doing when practicing meditation? I think it is reasonable to suppose that it would. For Kamalaśīla the notion of origination is not accepted (Bhk 1 199.3-202.8). It would not make sense for a meditator who takes such a recognition seriously to cultivate anything more than a minimal

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164 It is possible that within some Indo-Tibetan Buddhist traditions, such as the Prāsaṇgika tradition of the dGe lugs, a tendency to understand insight as primarily intellectual in nature arose from just such an understanding. More research is required to determine if this is true.

165 This is suggested by the fact that conception A seems to be partially based on the conception of *samādhi* found an important Mādhyamika proof text, the *Samādhirājasūtra*, while conception B is primarily based on two texts associated with the Yogācāra: the *Saṃdhinirmocana* and *Laṅkāvatāra sūtras.*

awareness of arising and ceasing -- just enough, perhaps, to be subsequently negated.

At a minimum, these considerations can be used to understand one scholastic stream of Indian Buddhism's self-understanding, its self-identification as Mahāyāna in contrast to the Śrāvakayāna (i.e. those whose insight meditation practices consist in a special mode of concentrative analysis). It is clear that Kamalaśīla held that the two vehicles differed in their respective conceptions of insight. It is possible that he was correct. This hypothesis is falsifiable in principle. Given the central importance of both meditation and the concept of insight to the Indian Buddhist tradition, it seems to me that an attempt to test it would be a worthwhile, albeit vast, undertaking. In order to investigate this scholars would have to first analyze what the various schools' texts have to say about the concept of insight. One could word-search the corpus of various early Mahāyāna texts for references to insight (*vipaśyanā*) and to the three marks of existence (individually and collectively). One could then chart the results to see the frequencies and correlations of such references over the centuries in different schools of thought. It is possible that in the Mahāyāna in general, the Madhyamaka in particular, or some further sub-schools thereof, there gradually came to be fewer and fewer references to the observation of the three marks and insight in the same breath.

3.2 Conclusions

In the course of this study of the *Bhāvanākramas* six general and interconnected themes have emerged:

1. Two concepts of *samādhi* exist within the text, associated with two views of *vipaśyanā*. The first regards *samādhi* as both conceptual and nonconceptual and *vipaśyanā* as *bhāvanāmayī prajñā*. The second understands *samādhi* as nonconceptual and *vipaśyanā* as *cintāmayī prajñā*.

2. The first of these, conception A, predominates in the *Bhāvanākramas*. The texts have therefore been translated accordingly. A very different translation would have resulted if conception B was taken as normative.

3. Kamalaśīla regarded *bhāvanā* as a broader concept than *dhyāna*, one that more truly reflects the nature of Mahāyāna practice.

4. For Kamalaśīla *vipaśyanā* involves both the meditative observation of *dharmas* and a special kind of experiential analysis that is not identifiable with ordinary reasoning.

5. Kamalaśīla held that what is known through insight in the Mahāyāna is different from what is known through insight in the Śrāvakayāna. Recognition of emptiness is regarded as distinctively belonging to the Mahāyāna. Knowledge of impermanence, and more generally of the three marks of existence, is not, in and of itself, regarded as insight. It is, rather, associated with *śamatha* meditation.

6. This suggests the possibility that different conceptions of insight prevailed in different streams of Indian Buddhism. In particular, some elements of the Mahāyāna, especially within the Madhayamaka, may have distinguished themselves from the Śrāvakayāna in terms of the meditation practices they prescribed for insight. This hypothesis is falsifiable in principle.

It is generally agreed by Buddhists that *vipaśyanā* is an observationally analytic process. But it may be the case that while the weight of this notion initially rested on the observation aspect, in later times analysis was emphasized. This fact may be reflected in a blurring of the distinction of *cintāmayī* and *bhāvanāmayī prajñā*, a phenomenon which is apparent in the *Bhāvanākramas*. We have seen that in the *Bhāvanākramas* the concept of insight is associated both with observation and analysis. Insight is said to be experiential in a way ordinary reasoning is not. I suggest that this is because of the observational dimension of the process. It is thus because of this aspect of insight that the process is correctly considered one of *bhāvanāmayī* rather than *cintāmayī prajñā*. Insight is equated with *bhūtapratyavekṣā*, which in turn is said to be either identified with or based upon *dharmapravicaya*. Each of these terms is associated both with a dimension of observation and a dimension of analysis. *Dharmapravicaya*, however, is a term more clearly conceived along observational lines. Unfortunately its nature is not clearly spelled out in the *Bhāvanākramas* --

perhaps because it was considered too obvious (or perhaps because it was too obscure).

It may be the case that the experiential nature of the analytic component of *vipaśyanā* was not considered crucial by some within the Buddhist tradition. This may have allowed *vipaśyanā* to become identified with strictly intellectual processes of analysis, and the nonconceptual processes of *śamatha* and *dhyāna* to become exclusively associated with the experiential dimension of practice. While both conceptions are present within the *Bhāvanākramas*, the elevation of the status of nonconceptual *dhyāna* over *bhāvanā* was vigorously opposed by Kamalaśīla.

One possible reason for the lack of clarity surrounding the experiential dimension of insight is that practices involving the cultivation of awareness of the three marks of existence may have fallen by the wayside in some schools of the Mahāyāna. We have seen that such practices were not held by Kamalaśīla to constitute insight. It is, however, clear that he held them to be part of the śrāvakas' conception of insight and felt that his opponent would also recognize them as such. He himself appears to associate these practices with *śamatha* meditation.

TEXTS

The Process of Meditation I

[1] In the Indian language *bhā va na kra ma;* in the language of Tibet: *bsgom pa'i rim pa.*

Homage to Manjuśrī Kumārabhūta!
The Process of Meditation is briefly set forth
with regard to the regulation of conduct
of a beginner in the Mahāyāna *sūtras*

1. Great compassion is of primary importance to the bodhisattva; universality of pain; necessity of compassion.[2]

In brief, those wishing to quickly reach the state of omniscience should strive in three areas: compassion, the thought of Awakening and practical realization *(pratipatti).* Knowing that compassion alone is the root cause of all the qualities of the Buddha, that is cultivated at the very outset. As it is said in the noble *Dharmasaṃgītisūtra*:

> Then the great being, the bodhisattva Avalokiteśvara said this to the Bhagavān: "Bhagavan, a bodhisattva should not train in too many teachings. Bhagavan, if one teaching is completely adopted, completely realized by a bodhisattva then all the qualities of the Buddha rest in the palm of his hand. Which is the one teaching? Great compassion. It is because of great compassion, Bhagavan, that all the Buddha-qualities rest in the palm of the hand for bodhisattvas. For example Bhagavan, where the Wheel-treasure of a wheel-turning king appears, all the multitudes of troops appear. In the same way Bhagavan, where the great compassion of the bodhisattva appears, all the qualities of the Buddha appear. Bhagavan, just as when the life-force is present other powers will arise, likewise Bhagavan, when great compassion is present the bodhisattva's other qualities will arise."

And it is also said in the noble *Akṣayamatinirdeśa*:

> "Moreover, Venerable Śaradvatīputra, the bodhisattvas' great compassion is inexhaustible. Why is that? Because of its precedence. Venerable Śaradvatīputra, just as breaths are the predecessors of a person's vital force, so too for the full accomplishment of the accumulations (*saṃbhāraḥ, i.e.* of merit and knowledge) of

1 Unless otherwise noted the present translation is based on Tucci (1986).

2 Division and heading of sections follow Tucci.

> the Mahāyāna the bodhisattva's great compassion is the predecessor".

And it is said in the noble *Gayāśīrṣa*:

> "Mañjuśrī! The practice of the bodhisattvas has what starting-point, what sphere?" Mañjuśrī said, "The practice of the bodhisattvas has great compassion as its starting point, O Son of the Gods -- its sphere is that of sentient beings."

Thus being moved by the great compassion that has the goal of helping others, the bodhisattvas, indifferent to themselves, one-pointedly proceed in the task of acquiring the accumulations -- even though this is very difficult and takes a long time. And thus it is said in the noble *Śraddhābalādhāna*:

> "Therefore, because of [great] compassion there is nothing whatsoever which imparts pleasure that he does not give up for the sake of ripening all sentient beings [nor any misery-ridden rebirth that he does not accept]."

Henceforth, having fulfilled the accumulations without delay, the one who undergoes great difficulty definitely attains omniscience. Thus compassion alone is the root of the Buddha's qualities. Having attained omniscience by fully adopting great compassion, the Illustrious Buddhas remain working (*vikurvāna*) for the entire world; thus the Bhagavāns' great compassion is itself the reason for their not remaining in *nirvāṇa*. And this increases by increasing one's attention on the object of distressed sentient beings. And it should be cultivated towards all sentient beings, since every sentient being in the three world realms is perpetually afflicted by the three kinds of suffering, each according to its circumstances.

And so, first of all, the Bhagavān described the denizens of Hell submerged in various miseries, such as continuous, protracted burning. And the ghosts also experience acute suffering, their forms emaciated by the agony of unbearably severe pains of hunger, thirst and so forth. They are thus described by the Bhagavān as not obtaining a dirty ball of snot to eat, even in the course of

a century. Animals also are seen experiencing diverse kinds of suffering because of mutual malice, killing and mutilation. Thus some, being tormented from all sides and completely against their will, have their bodies subjugated by piercing the nose, beating, binding and so forth. They are exhausted, their bodies worn out by carrying unbearably heavy burdens. Thus too, certain harmless ones dwelling in the wilderness, having been hunted down (*anviṣya*) for some purpose somewhere, are slain. And as they perpetually remain fleeing hither and thither with minds agitated by fear, their suffering is definitely seen to be unlimited.

So too among men, hellish suffering is definitely seen. Here there is the hellish suffering of those who are robbers and such, who are done in by chopping off their limbs, impalement on spikes, hanging and so forth. And the suffering caused by hunger, thirst and so on belonging to the poverty-stricken and their ilk is just like that of the hungry ghosts. And the suffering caused by beating, confinement and so on belonging to those who are slaves and their ilk, whose bodies are completely subjugated and who having been seized by the powerful are oppressed, is just like that of the animals. Thus their suffering, created by desire, by mutual animosity, killing and such, and by separation from the agreeable as well as union with the disagreeable, is immeasurable.

Even those who are spoken of as contented rich people somewhere, of whom the wealth does come to an end, sunk in a pit of various mistaken views they accumulate the various actions and afflictions that are the causes of the experience of suffering for hell-beings and so on. In reality they are truly miserable, existing in the cause of suffering just like trees on a precipice.

Even the gods, of the desire-realm to begin with -- those of whom the hearts are ablaze with the fire of acute desire, and whose thoughts are beclouded as though their minds were convulsed -- they do not attain concentration of their minds even momentarily. Deprived of the treasure which is

tranquillity and ease -- what kind of happiness is *that*? How are those afflicted by the fear and sorrow of perpetual transmigration, decline and so forth happy?

And those (gods) of the realm of form and the realm of the formless as well -- even if they have temporarily left behind the suffering connected with pain -- because they have not completely relinquished the latent tendencies (*anuśaya*) of the desire-realm, the suffering connected with change definitely still exists for them, on account of the possibility of falling into hell and so forth. In fact, all those who are gods and men are afflicted by the suffering connected with mental formations, in virtue of their subservience to afflictions, actions and so forth.

2. How compassion should be meditated upon.

Thus having understood that the entire world is licked by the blaze of the fires of suffering, compassion towards all beings should be cultivated by considering, "Just as suffering is disagreeable to me, it is likewise disagreeable to others." First of all (it) should be cultivated by keeping in view the aforementioned experiences of various suffering among those who occupy the position of friends. Then one who does not see difference owing to the basic equality of beings should cultivate compassion towards strangers *(vyasta)* by broadly considering, "And in beginningless *saṃsāra* there is not a single being who has not been a relative of mine a hundred times." Once an equal compassion is developed towards strangers as towards those in the position of friends then, in the same way, it also should be cultivated towards one in the position of an enemy -- by bearing in mind the basic equality of beings and so on.

And once it is equally developed towards an enemy as towards a friend, then gradually (it) should be made to arise towards all the beings of the ten directions. And when compassion is

developed equally towards all beings as dear as afflicted children, carrying its own essence in the form of wishing to rescue (them) from suffering, then it is perfected and obtains the designation "great compassion", just as it is described in the *Akṣayamatisūtra*. And this gradual meditation of compassion is described by the Buddha in the *Abhidharmasūtra* and so on.

3. It helps the thought of Awakening.

Thus for him the thought of Awakening arises effortlessly from the power of the practice of compassion -- in the form of seeking after unsurpassed, perfect Awakening through the vow to rescue all beings. Thus it is said in the *Daśadharmasūtra*:

> Having seen beings unprotected, defenceless, without refuge; having produced a thought devoted to compassion, he then generates the thought of unsurpassed, perfect Awakening.

Although (here it is said that) the magnanimous bodhisattva's thought of Awakening arises because of deliberate reflection upon others and so forth, in the noble *Tathāgatajñānamudrāsamādhi* the bodhisattva's thought of Awakening that arises on its own, from an impulse of compassion, is described by the Bhagavān as being superior. This very thought of Awakening even lacking in practical realization is described by the Bhagavān as a great reward in *saṃsāra*. And thus it is said in the *Maitreyavimokṣa*:

> Thus, for example, O noble son, even a fragment of a diamond-jewel outshines any highly refined golden ornament. It does not lose the name diamond-jewel and it (still) dispels all poverty. Thus noble son, even a fragment of the practice of the diamond-jewel which is the production of a mind of omniscience outshines any golden ornament of the virtues of the śrāvakas and pratyekabuddhas. And it does not lose the name of the thought of Awakening and it (still) dispels the poverty of *saṃsāra*.

Even one who is unable to train in the perfections completely in every respect, should generate the thought of Awakening - on account of the great fruitfulness of embracing method.

And as is said in the noble *Rājāvavādakasūtra*:

> Because you, O great king, with many duties and much to do, are not able to train in the perfection of giving completely in every respect, and equally so in the perfection of wisdom, on account of that then, you, O great king, must constantly and continuously remember, bear in mind and cultivate - the wish, the faith, the longing, and the prayer for Awakening whether you be walking, standing, sitting, lying down, waking, eating or drinking. Having accumulated the roots of virtues of the past, future and present relating to all the Buddhas, bodhisattvas, noble śrāvakas, pratyekabuddhas, laypeople as well as yourself - rejoice! And having rejoiced with great rejoicing, perform the rituals of worship of all the Buddhas, bodhisattvas, pratyekabuddhas and noble śrāvakas. And having acted thus, extend it to all beings. Then, in order to obtain omniscience for all sentient beings, and to fulfill all the teachings of the Buddha, develop unsurpassed, perfect Awakening at three times throughout the day. Thus indeed, O King, being accomplished you will govern, and you will not neglect the king's duties." Having spoken thus, he said, "Thus indeed, O great King, having done much through the ripening of the roots of virtue on account of the genuine thought of Awakening, you have become fit for the gods. Having done much, you have become fit for men. And among all those appearing as gods and men you will be made sovereign.

4. Bodhicitta: Thought of Awakening.

But it is established that the thought of Awakening that has its heart in practical realization *(pratipattisāraṃ, T. sgrub pa sñiṅ po byed pa)* has an extraordinarily abundant reward. Thus it is stated in the noble *Vīradattaparipṛcchā*:

> The merit from the thought of Awakening,
> if it took shape,
> having filled the sky would yet surpass it
> A man who would offer to the Lords of the world,
> filled with jewels
> Buddha-fields as many as the sands of the Ganges
> And one who, having made *prāñjali*,
> bends his thought to Awakening:
> It is this worship which excels,
> of which there is no end.

Just as it is described in the noble *Gaṇḍavyūha*, "The thought of Awakening is like the seed *(bījabhūta)* of all the qualities of the Buddha."

And that thought of Awakening is of two sorts: the thought which is an intention and the thought which is (actually) proceeding (to act). It is described in the noble *Gaṇḍavyuha* thus:

> Difficult to find, O noble son, are those beings in the world of beings who wish for unsurpassed, perfect Awakening.
>
> In comparison, most difficult to find are those beings who have actually proceeded towards unsurpassed, perfect Awakening.

The consciousness which has the form of firstly seeking, "May I become a Buddha for the benefit of the entire world," -- that is the intending thought. From the moment beings exist in the adoption of vows and have entered (T. *źugs;* Skt. *dṛśyante*, "are seen") into the accumulations - that is the proceeding Thought. And vows should be taken (*grāhyaḥ*) from another, from a spiritual friend who is (already) established in vows and whose strength is known. But when there is no suitable initiator (*grāhaka*), then having turned to face the Buddhas and bodhisattvas, one should produce the thought of Awakening in the same way as it was produced by Manjuśrī who became King Ambara. A bodhisattva with the thought of Awakening produced thus, himself gives gifts and so forth and undertakes the practical realization *(pratipatti)*, having thought, "One who is himself untamed does not tame others."

5. Wisdom and Method, prajñā and upāya, must be realized jointly.

Moreover, without practical realization Awakening is not attained. Just as is said in the noble *Gayāśirṣa*:

> Awakening belongs to bodhisattvas who have the essence that is practical realization, not to those who do not have the essence which is practical realization.

And it is said in the noble *Samādhirāja*:

> O son, you should train thus: "Therefore, may I become one possessing the essence

> of practice." Why is that? Because for one with the essence of practice, unsurpassed genuine Awakening is not difficult to find.

And in *sūtras* such as the *Akṣayamati* and the *Ratnamegha* the practical realization of bodhisattva is described in detail by way of division into perfections, immeasurables, attractions and so forth[3]. Thus a bodhisattva should train in the areas of the worldly arts,[4] etc. How much more so in the transcendent absorptions! Otherwise how would they perform every kind of benefit for beings? This itself, in brief, is the bodhisattva's practical realization which has the form of wisdom and method -- not wisdom alone, nor method alone. As in the noble *Vimalakīrtinirdeśaḥ*, "Method without wisdom, and wisdom without method, are a shackle of bodhisattvas."

Wisdom accompanied by method, method accompanied by wisdom are described as being liberation. And it is said in the noble *Gayaśirṣaḥ*:

> These two are the two shortened paths of the bodhisattvas. Magnanimous bodhisattvas who are endowed with these two paths will quickly wake up to unsurpassed, perfect Awakening. Which two? Method and wisdom.

6. Wisdom and Method.

In that context, having abandoned the perfection of wisdom, everything that includes the perfections beginning with giving, the attractions and so forth -- the skill that allows one to attain

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[3] Six perfections (*ṣaḍ pāramitāḥ, pha rol tu phyin pa drug*) - 1. Giving (*dāna, sbyin pa*) 2. Morality (*śila, tshul khrims*) 3. Patience (*kṣānti, bzod pa*) 4. Energy (*vīrya, brtson 'grus*) 5. Absorption (*dhyāna, bsam gtan*) 6. Wisdom (*prajñā, shes rab*). Four immeasurable contemplations (*catvāryāpramāṇāni, tshad med bźi*) - 1. Love (*maitrī, byams pa*) 2. Compassion (*karuṇā, sñiṅ rje*) 3. Sympathetic Joy (*muditā, dga' ba*) 4. Equanimity (*upekṣā, btaṅ sñoms*). Four means of conversion (*catvāri saṃgraha vastūni, bsdu ba'i dṅos po bźi*) -- 1. Giving whatever is necessary (*dāna, mkho ba sbyin pa*) 2. Speaking pleasantly (*priyavāditā, sñan par sgra ba*) 3. Helping others (*artha caryā, don spyod pa*). 4. Consistency between words and deeds (*samānārthatā, don mthun pa*). In this *sūtra* the scheme is one of six perfections, the first five falling under Method. In another later (?) development Method (*upāya*) came to be considered a separate perfection which together with vow (*praṇidhāna*), power (*bala*) and knowledge (*jñāna*) together constitute the ten perfection scheme found at the end of Bhk1.

[4] T: *bzo*. According to Candra Das (1111) divisible into arts of body, speech and mind. Arts of the mind are again divisible into three: *thos, bsam and sgom* i.e. *śrutamayī, cintāmayī, and bhāvanāmayī prajñā.*

all the *dharmas* of worldly development:[5] the complete purification of the fields, great enjoyment, many followers, prosperity, the ripening of beings, magical transformations and so on -- is said to be method. As for wisdom, it is the cause of ascertaining the true nature of that very method. Because of it, having discriminated genuine method, one is unchanged by acting *(anuṣṭhānam)* appropriately for the benefit of oneself and others; the one who is experiencing does not get afflicted, just as with poison taken along with a *mantra*. Thus it is said in the very same *sūtra*:

> Method is the knowledge of attraction, wisdom is discriminating knowledge.

And it is said in the noble *Śraddhābalādhāna*:

> Which is the skillfulness in method? It is the bringing together of all *dharmas* correctly *(T. only: yaṅ dag par)*. Which is wisdom? It is skillfulness by way of not getting mixed up with any *dharmas*.

These two, method and wisdom, are definitely to be adhered to at all times, also by those who have entered the stages (of the bodhisattva) -- not just wisdom alone, nor method alone. On account of which, the proper practice of the perfections of the bodhisattva in all ten stages is recited in the *Daśabhūmika* and so on, as in the words, "Never is it the case that in the remaining stages, one does not properly practice." In the eighth stage of the bodhisattva dwelling in peace, the neglect of duty (*vyutthānaṃ)* would be opposed by the Buddhas. And that is to be understood from reading.

7. No contradiction can be discovered in the scriptures.

And that which is stated in the noble *Vimalakīrtinirdeśa* and *Gayāśīrṣa sūtras* also would contradict what was previously said, on account of what is generally stated there. And that which is

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[5] *abhyudaya* = *"sukham"* worldly goods, things pertaining or pleasing to the senses. Its counterpart is *niḥśreyas* = *"hitam"* metaphysical goods, things pertaining to spiritual development. (Ref: K.N. Mishra).

said in the noble *Sarvadharmasaṃgrahavaipulyasūtra* would also be in contradiction. There it was said:

> "Subtle indeed, O Manjuśrī, is the veil of actions opposing the true *Dharma*. Mañjuśrī! Whosoever generates to a positive evaluation *(śobhanasaṃjñām)* of one teaching spoken by the Tathāgata [i.e. wisdom] (and) a negative evaluation with respect to another (teaching) [i.e. method], that person rejects the true *Dharma*. The Tathāgata is maligned by one who rejects the true *Dharma*." Having clearly spoken in this way, he said, "As for this, Maitreya, which is the bodhisattvas' realization of the six perfections for the sake of Awakening (T. *byaṅ chub*; Skt. *bodha)* those ignorant people will speak as follows. 'A bodhisattva should train only in the perfection of wisdom, what with the remaining perfections!' They consider the other perfections relating to method to be reprehensible. Is that what you think Ajita? Did he who was the king of Kaśi possess corrupt wisdom, he by whom his own flesh was given to a hawk for the sake of a dove?" Maitreya said, "Definitely not this, Bhagavan!" The Bhagavān said, "Maitreya, with regard to those meritorious deeds linked to the six perfections I accumulated by travelling the bodhisattvas' course, was any harm done by those virtuous actions?" Maitreya said, "Definitely not so, Bhagavan!" The Bhagavān said, "You, Ajita, to the extent of having realized sixty aeons in the perfection of giving, have to the same degree realized sixty aeons in the perfection of wisdom. Therefore (only) those who are ignorant people say, 'Awakening is only (reached) by a single way, that is, by the way of emptiness.' "[6]

And it is also said in the *Vairocanābhisaṃbodhisūtra*, "This omniscient knowledge which has compassion as its root and the thought of Awakening as its cause is the end of method." Therefore both [i.e. method and wisdom] should be pursued by the bodhisattva at all times.

8. Apratiṣṭhitanirvāṇa; it can be explained only if there is cooperation of wisdom and method.

So it is that the nonabiding *nirvāṇa* of the Bhagavāns is demonstrated. For the Bhagavāns' not abiding in *nirvāṇa* is on account of their embracing the prosperity of the fruit of great enjoyment such as a form body, a (Buddha-) field, followers and so on, (all of which) belong to method i.e. giving and so forth. And because of wisdom, there is no staying in *saṃsāra* on account

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[6] Cf. Bhk 2 D 52a1f. and Bhk 3: 26.16-27.4

of the complete abandoning of all mistakes -- for *saṃsāra* is rooted in a mistake. Moreover, by this path which consists in wisdom and method, the middle way is made to arise -- on account of the abandonment of the extremes of superimposition and denial (of reality). By wisdom the extreme of superimposition is abandoned; by method the extreme of denial is abandoned. Hence it is said in the noble *Dharmasaṃgītisūtra:*

> Such a one is an enjoyer of the perfection of the form-body (*rūpakāya*), that is, the major and minor characteristics -- not one who delights in the realization of the *Dharmakāya* alone.
>
> Again it is said:
>
> Born from wisdom and method, the arising of the Tathāgatas should be understood to be dependent upon others.

Which is stated again:

> Those who know the method of the teachings to possess the likeness of a raft should abandon the teachings. And even before that, what is not the teaching.

But this is said with the intention that they should be abandoned by abandoning one's mistaken attachment, but not that they should not also be resorted to in order to achieve the purpose. And so it is said, "The teaching should be adopted, not clung to." The meaning is that it should not be adopted in a misguided way. And giving and the rest, which in some places are described as worldly fruits, were previously spoken of (in that way) for the benefit of those who possess them without wisdom -- who are satisfied with meritorious deeds as such -- in order to inspire (them to) higher meritorious actions. Otherwise it would all contradict the *Vimalakīrtinirdeśa.* Therefore it is established that the two, wisdom and method, are to be pursued. In that context, when adopted along with wisdom, giving and the rest obtain the designation "perfection" -- not otherwise. Hence having remained concentrating in order to completely purify giving and the rest, one should strive

to obtain wisdom.

9. Prajñā: śrutamayī, cintamayī, bhāvanāmayī.

There, first of all, the wisdom of hearing should be generated. For through it first of all one enters into the meaning of the scriptures. Thereafter one penetrates their provisional and definitive meanings by the wisdom of thinking. After that, having ascertained the meaning that is real [*bhūtam artham, i.e.* non-origination, emptiness] by means of that (wisdom of thinking), one should cultivate it, not that which is unreal [*abhūtam i.e. neyārtha*]. Otherwise, on account of meditating upon the false and the (consequent) non-disappearance of doubt, there could be no production of perfect knowledge. And then meditation would be pointless, just like that of the non-Buddhists. And the Bhagavān stated in the *Samādhirāja*:

> If one investigates *dharmas* without identity
> And if, having investigated them, one would meditate
> That is the cause of obtaining the fruit of *nirvāṇa*
> Any other cause does not lead to peace.

Therefore when the wisdom consisting in thinking has investigated by way of both logic and scriptures, the very reality which is the natural condition of things should be cultivated. And the natural condition of things is ascertained, on the basis of scripture and reasoning, to be in the ultimate sense only non-origination.

10. The non-origination of all things is ascertained by a) āgama and b) yukti.

a) āgama, authority:

In this context, from the scriptures -- as it is put in the noble *Dharmasaṃgīti*," Non-origination is truth, other attributes are falsehood." And this non-origination is called true on the

basis of its being in accord with ultimate truth (*paramārthānukūlatva*), even though from the perspective of the ultimate truth there is neither origination nor non-origination since (ultimate truth is) beyond all mundane relations. Once again, and here itself, it is said:

> The worldly crowd is preoccupied with arising and cessation, Kulaputra. Therefore the Tathāgata, possessed of great compassion, spoke in accord with mundane relations so as to remove the occasion of fear of the world, 'It arises, it stops,' -- even though there does not exist here the origination of any *dharma* whatsoever.

And it is said in the noble *Buddhasaṃgīti*:

> What is the fundamental inquiry? What is the foundation? It is said: Non-origination is the foundation. The inquiry with regard to it is the fundamental inquiry.

And again here itself it is said:

> All *dharmas* because they have their beginning with 'a'[7] are free from death and birth. All *dharmas* have as their beginning non-existence owing to their emptiness of inherent nature.

And in the noble *Satyadvayavibhāga* (it is said that) the equality of all *dharmas* is because of their equality with regard to non-origination. And it is said in the *Prajñāpāramitā:*

> Material form, Subhūti, is empty of an inherent nature of material form, just as much as consciousness is empty of an inherent nature of consciousness -- owing to its emptiness of any specific characteristic.

And it has also been said in the *Hastikakṣya:*

> There is no existent whatsoever to be found
> of which origination is possible,
> An ignorant person seeks origination
> among non-originated *dharmas.*

And it was said in the *Pitāputrasamāgama:*

> All these *dharmas*, all are equal because of the equality of the three

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[7] Reference to the Tantric theory that the letter 'a' is implicit in all phenomena in virtue of the fact that a) it is the first letter of the alphabet and b) it is the vowel inherent in all Sanskrit consonants. As this letter is also the prefix of negation, the implication is that all objects denoted by words are ultimately nonexistent, nonoriginated.

> times. In the past time all *dharmas* were devoid of an inherent nature right up to the present time.

b) yukti, arguing: b.1 Origination is not uncaused:

Thus first one should investigate on the basis of scripture. Since the meaning of a text that has been made firm by reasoning cannot be assailed by others, one should investigate on the basis of reasoning also.

In this context the reasoning is briefly discussed. The origination of things could be either without or with a cause. (It can) not (be) without a cause, since it is seen to occur on specific occasions. For (if origination was) unconnected to a cause, would not things occur at all times and places in the same way as at the time of origination, on account of there being no distinction (between them)? Alternatively, because there is no difference between the time when it arises and the time when it does not arise, they could not even occur at the time of origination either! Thus it is proven that (origination) is not without a cause.

b.2 Origination is not caused; criticism of God as creator:

Not, however, that it has a cause. That is, in so far as a being such as God (Iśwar) is imagined by non-Buddhists as a permanent cause, things (can) not be born from Him -- since they are seen to originate gradually. For the gradual origination of an effect from a complete cause is not logical, because of [its] non-relation (*i.e.* to other contributing causes). For a powerful, self-sufficient being such as God there (can be) no connection to other (causes). This is on account of the fact that (such beings) cannot be assisted by others by reason of their permanence. And on account of the fact that a connection to one who is unassisted is not appropriate. Hence because

God and his ilk are devoid of all capacity, they have no nature. They are just like the son of a barren woman, since a real thing *(vastu)* is capable of causal efficacy. They have no capacity for gradual (origination) with regard to any effect anywhere in the manner thought (by non-Buddhists).

Nor also simultaneously. That is, having produced all effects suddenly, at a later time if He was truly capable of production then there would again be the entailment of the production of the (same) effects as before, in a repetition (resulting) from the nature of that capacity. Or else, if there was no such repetition, (his) impermanence would be entailed by (his) abandonment of (his) previous nature (of producing the set of effects). Therefore there is no real thing whatsoever designated "permanent." Hence truly it was stated by the Bhagavān:

> But the superimposition is false, O Mahāmati, the superimposition due to attachment to unmade phenomena; the sky, cessation and *nirvāṇa.*

Therefore the origination of these from the permanent is not logical.

b.3 A noneternal cause is also illogical:

Nor also from the impermanent. On account of the unreality of the past and future, to that extent birth from that is not logical since it entails a condition of causelessness. But (it can) not (be) from the present, because origination from that in the same and different times is not appropriate. That is, not at the same time -- since the effect, like the nature of the cause, would (already) be accomplished by having been made to arise at the same time as it.

Nor also at a different time -- since if there is origination (after) a different interval of time (between cause and effect), then there would be the (absurd) entailment of the (present) production

of effects from a (disconnected) past. On the other hand, if origination occurred without an interval (between cause and effect) -- if origination was completely without interval, then the momentariness of an aeon would be entailed, since all moments would merge into one moment. Just as when there is the union of ultimate particles completely, there is the entailment of a lump being only a particle. Thus (if a moment had a connection) by one side, this would necessitate its being composed of parts. Nor do they arise from themselves, since this position is already covered by the position of (origination) without a cause, and because of the contradiction of activity in oneself.

Nor also from both -- since this would entail a double fault by partaking in both positions! Therefore [all] those things are from the ultimate perspective, non-originated. But because origination exists conventionally there is no contradiction with any particular scripture. And thus the Bhagavān said:

> Things are born conventionally,
> In the ultimate sense they are without a nature.
> An error with regard to things without an inherent nature
> is accepted as a convention.

And this reasoning was intended by the Bhagavān in the *Śalistamba* and elsewhere, since he (therein) denied birth from oneself, from another, from both and without a cause.

11. Other reasons. Criticism of the notion of matter (and atoms), of immateriality (vijñāna), of external objects as being distinct from mind:

Alternatively it should be analyzed by reasoning as follows. Things are of two sorts: those with a material form and those which are immaterial.

But here, first of all, those with a material form, such as pots and so forth, do not have an

individual nature since a material form is divisible into atoms. (And) their multiplicity (also) is not logical, since the condition of having the nature of a collection of atoms is not proven for atoms aligned in sequence being divided into directions like "in front" and so forth. And since aside from single or multiple natures there does not exist any other nature whatsoever for a thing, from the ultimate perspective natureless indeed are these entities with material form,, just like the forms perceived in a dream. And this was stated by the Bhagavān himself in the noble *Laṅkāvatāra:*

> O Mahāmāti! As a cowhorn being divided into atoms does not remain, so too even the atoms -- being divided they do not retain the character of atomhood.

And those which are immaterial, being analyzed in this way, are also definitely without an inherent nature. That is to say, since an object which is external such as blue does not exist, the immaterial aggregates such as consciousness and the rest appear in the form of 'blue' out of their own capacity. It should be approached in this way. The Bhagavān said, "Material form is not outside, it is one's own mind that is seen outside." And thus those (immaterial things) having a singular nature are not logically possible since they appear in various aspects such as blue and so on [and] since they appear under the (two) forms of subject and object. And an individual having a multiple nature is not reasonable, since "one" and "many" are opposed.[8] Since no individual nature (can be) established, then a multiple nature is also illogical -- since something multiple has the form of a collection of individuals!

But if it is accepted here that those untrue material forms and so forth appear as aspects, then consciousness also proves to be false since consciousness is no different in nature from those.

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[8] D 30a4: *de bas na sñon po la sogs pa sna tshogs kyi rnam par snaṅ ba'i phyir daṅ / gzuṅ ba daṅ 'dzin pa'i rnam par snaṅ ba'i phyir ṅo bo ñid gcig tu mi ruṅ ste / gcig daṅ du ma mi mthun pa'i phyir gcig ni du ma'i ṅo bo ñid kho nar mi ruṅ ṅo /*

For there is no other form of consciousness apart from the form it has in appearing. And material forms and so forth do not appear on their own. And since those which have been reduced to the nature of consciousness are false, it should be granted that all consciousness is false. Therefore the Bhagavān said, "All consciousness is like an illusion."

Therefore it is certain that all these things are ultimately false because of their voidness of singular or multiple natures. And this meaning was spoken by the Bhagavān in the *Laṅkāvatāra:*

> Just as a form in a mirror, its oneness and otherness abandoned,
> is seen and yet is not there, so too is the reality of things.

'Oneness and otherness abandoned' means 'without oneness or otherness'. And again it is said:

> Discriminating with the intellect, an inherent nature is not ascertained.Thus they are shown to be inexpressible and without an inherent nature.

12. Bhāvanāmayī prajñā.

Thus having ascertained the real meaning by means of the wisdom of thinking, one should give rise to the wisdom of meditation in order to directly perceive it. In the noble *Ratnamegha* and others, it is declared, "The meaning does not become evident by merely hearing a great deal."

And experience *(anubhāvaḥ)* belongs to those who practice *(pratipattṛ).* Indeed also without the rising of the light of a clearer knowledge, the darkness of obscuration is not properly abandoned. From doing a lot of meditation, even upon an unreal object, a clearer knowledge arises. For example (it arises) for those practitioners who have attained nonauspicious objects and so on, as well as the entire earth and so forth. What to speak of those objects which are real? In that way, because meditation has the fruit which is very clear knowledge, its fruitfulness is spoken of in the noble *Samādhirāja:*

I illuminate (and) proclaim to you:
Just as a man would reason a great deal
So too in this way he becomes one deep in mind
through those reasonings dependent on it.

Therefore he who wants to directly perceive *(sākṣātkartukāma)* reality proceeds in meditation.

13. Śamatha.

In this regard, first of all a yogin should produce tranquillity in order to stabilize the mind. Since the mind is tremulous, like water, there is no steadiness without a calm foundation. And reality as it is cannot be known by an unconcentrated mind. For it is stated by the Bhagavān, "One who has a concentrated mind discerns reality as it is."

Tranquillity is more quickly accomplished for [one who] is free from desires for gain and such, who is established in the correct orientation, whose discipline *(śīla)* endures pain and so forth and whose effort is begun. On account of this, giving and the others are repeatedly described in the noble *Saṃdhinirmocana* and the rest.

Therefore, one who in this way is established in the prerequisites *(saṃbhāra)* of tranquillity which begin with morality, having prostrated (oneself) before all the Buddhas and bodhisattvas in a place which is agreeable to the mind, confesses his sins taking joy in its merits. Then, manifesting great compassion and sitting down on a comfortable seat with the body straight and in the lotus posture, this one who intends to rescue the entire world should bring about *samādhi.*

In that context, initially at the outset, the thing *(vastu, T. dṅos po)* to be analyzed is the collection of all things abbreviated in terms of kind; one should fix the mind there. But, summed up, a thing is twofold -- by way of division into material and immaterial. For a beginner it is appropriate to objectify *(ālambayitum)* summarily in order to avoid the fault of distraction. But

when he becomes one whose attention is mastered, then having analyzed in terms of the division of the elements which are the aggregates and so on, he then also relies on a (more) detailed way *(vistāraśo 'py ālambata eva)*. Thus in the *Saṃdhinirmocana* the various kinds of meditation object *(ālambana)* are spoken of in terms of the division of meditation objects into the eighteen kinds of emptiness for yogins and so on.

And in precisely this connection in the *Abhidharma* and elsewhere, out of the kindness to sentient beings, the Bhagavān taught the division of a thing in brief, in moderate detail, and in detail -- by way of the division into material, immaterial and so on.

And that thing should be counted *(gaṇayet)* as a collection of the elements which are the aggregates and so forth in order to avoid exaggeration and underestimation. And next, having ascertained the collection of all things, again one should continuously motivate the mind there itself. If in so doing the mind should be distracted outward because of desire and so forth, then having recognized the distraction and having pacified it by meditating on the topics beginning with impurity, one should again repeatedly motivate the mind there itself. But the process for meditating on the topics beginning with impurity is not written of, out of concern for too much detail in this book.

But when in that context one would see the mind dissatisfied, then one should develop satisfaction there by seeing the advantages of *samādhi*. One should pacify the dissatisfaction by seeing the faults in distraction. And if from being overcome by sluggishness and sleep, the mind has sunk because of a lack of clarity in the grasping the object, then having alleviated that laxity by meditating on a perception light or from paying attention to delightful things like the qualities of the Buddha, one should again seize that very object more firmly.

And if one would see the mind excited while remembering previous laughter, enjoyment and so on, then one should pacify the excitement by paying attention to sobering topics such as impermanence. Then one should again make an effort with respect to the mind's spontaneously engaging exactly that meditation object. And when, because of being cut off from laxity and excitement, one would see the mind bearing its own flavour, proceeding evenly, then by letting go of effort one becomes equanimous. For if an effort is made while the mind is proceeding evenly, then one would distract the mind.

But when the mind is proceeding just as long as one likes, spontaneously bearing in upon the object there, then tranquillity should be known to be accomplished. And this is the general definition of all tranquillity since tranquillity has the nature of mere one-pointedness of mind.[9] Its object, on the other hand, is definitely not fixed. And this path of tranquillity has been explained by the Bhagavān in the noble *Prajñāpāramitā* and so on.

14. Six defects and eight counteragents.

Which is said with nine words, "One (acts upon) the mind there thus: *sthāpayati, saṃsthāpayati, avasthāpayati, upasthāpayati, damayati, śamayati, vyupaśamayati, ekotīkaroti and samādadhāti.*" There *sthāpayati* (means) that one binds (the mind) by means of a meditation object. *Saṃsthāpayati* (means) that one makes (the mind) proceed continuously on the meditation object there itself. *Avasthāpayati* (means) that having understood distraction one avoids it. *Upasthāpayati* (means) that having avoided that distraction one again repeatedly binds *(sthāpayati)* (the mind) to

9 T: *źi gnas kyi ṅo bo ñid ni sems rtse gcig pa tsam du zas pa'i phyir 'di ni źi gnas thams cad kyi spyi'i mtshan ñid yin no /*

the meditation object there itself. *Damayati* (means) that one gives rise to satisfaction. *Śamayati* (means) that, by seeing the faults of distraction one quells dissatisfaction. *Vyupaśamayati* means that one quells the torpor and drowsiness that have arisen. *Ekotīkaroti* means that one makes an effort with respect to spontaneously engaging the meditation object. *Samādadhati* means that one cares for, pays heed to the mind which has attained its balance. Such is the meaning. And the meaning of these words was explained by previous teachers and by Maitreya.

In brief, there are six (possible) faults for every single *samādhi:* laziness, loss of the object, laxity, excitement, lack of effort and overexertion. Eight conditions of abandonment should be cultivated as their antidotes, namely: faith, aspiration, exertion, pliancy, mindfulness, clear comprehension , willpower *(cetanā)* and equanimity. Here the first four are antidotes of laziness. That is to say, it is through the faith which has the characteristic of a firm confidence in the virtues of *samādhi* that the yogin's aspiration arises there. Then, out of that aspiration effort should commence. Through the power of that effort one obtains capability *(karmaṇyatā)* of body and mind. Then, for the one who is pliant *(praśrabdha)* in mind and in body the laziness abates. Hence (those antidotes) beginning with faith should be cultivated for the removal of laziness. Mindfulness is the antidote of "loss of the meditation object." Clear comprehension is the antidote of laxity and excitement since it is by it that laxity and excitement are properly noticed. But at the time when there is no alleviating the laxity and excitement, there is the fault of lack of effort; and as the antidote of that, willpower should be cultivated. Laxity and excitement being alleviated, when the mind is the carrier of calmness then there [can be] the fault of (over)exertion. Then its antidote, equanimity, should be cultivated. The *samādhi* which is accompanied by these eight conditions of abandonment is extremely effective. It establishes qualities such as the extraordinary powers. Thus

it is said in the *sūtra*, "One who is endowed with [the eight conditions of][10] abandonment develops a condition of extraordinary powers."

15. Dhyāna etc.

And this one-pointedness of mind receives the designation, "absorption", "formless attainment", "liberation", and so forth on account its being endowed with greater and greater capability and on account of possessing the distinct qualities of its object and so forth. That is, when it is conjoined with feelings of equanimity, and has gross thought and subtle thought, then it is called 'capable' (*anāgamya*, T. *mi lcogs pa med pa*, "not unable"). And when it is separated from the thirst for pleasure [as well as] conjoined with [gross and subtle thought,] rapture, joy, and clarity pertaining to the self (*ādhyātmasaṃprasād*, i.e. mindfulness and clear comprehension), then it is called the first absorption.

After this the first absorption without gross thought alone is called "intermediate absorption" (*dhyānāntara*). When it is without (both) gross thought and subtle thought, as well as separated from thirst for the stage of the first absorption -- (but still) conjoined with rapture, joy, and clarity pertaining to the self -- then it is called the second absorption.

But when it is separated from the thirst for the second absorption, (and) is conjoined with joy, equanimity, mindfulness and clear comprehension, then it is called the third absorption. And when it is separated from thirst for the stage of the third absorption and conjoined with the mindfulness and equanimity and without sorrow or pleasure, then it is called the fourth absorption.

Thus among the supreme domains and so forth which are the formless attainments and

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10 D 32b2: *'du byed brgyad*

liberations, one should engage *(yojyam)* according to the aspects and so forth of the meditation object. Having stabilized the mind upon the meditation object in this way, one should analyze by means of wisdom -- since the thorough removal of the seed of delusion occurs on the basis of generating the light of knowledge. For otherwise, through *samādhi* alone there would be no removal of the afflictions - as is the case with the non-Buddhists. Just as it is said in the *sūtra*:

> And however one might cultivate this *samādhi*
> but that self-perception not be meditated upon
> Again its *kleśas* will be enraged
> here just as in Udraka's cultivation of *samādhi*[11]

16. Method of meditation according to the Laṅkāvatāra; vicāra on the dharmas (no object, no subject), etc.

In this regard, this process of cultivating wisdom is briefly taught in the noble *Laṅkāvatāra:*

> Having ascended to 'mind-only',
> one would not imagine an external object.
> Dwelling on the object which is suchness,
> one should transcend the mind-only.
> Having transcended the mind-only,
> one should pass into nonappearance.
> Established in the state of nonappearance
> the yogin sees the Mahāyāna.
> The effortless condition,
> pacified, is purified by prayers
> He sees the best knowledge,
> from which self has gone out,
> by means of nonappearance.

There this is the meaning. First of all the yogin should analyze (*vicārayet, T. dpyad par bya)* those *dharmas* having a material form, imagined by others as being external objects, "Are these other than consciousness, or is it this consciousness itself appearing in that manner -- just as in

[11] From the *Samādhirāja*. Udraka Rāmaputrah, one of the renunciate Siddhartha's teachers.

dreamstate?" In that regard (i.e. if the position held is that they have a nature) outside of consciousness, he should break them down into atoms *(paramāṇuśo vicārayet,* T. *rdul phra rab tu bśig ste).*

And discerning *(pratyavekṣamāṇaḥ,* T. *so sor brtags pa)* those atoms by way of parts, the yogin does not see *(na samanupaśyati,* T. *mi mthoṅ)* those things. Not seeing (them), he thinks, "All this is indeed mind-only, an external object does not exist." Therefore thus, "Having ascended to mind-only, one would not imagine an external object." The meaning is that he would abandon conceptualizations of *dharmas* that have a material form. He should draw a conclusion *(vicārayet,* T. *rnam par dpyad)* from the nonapprehension *(anupalabdhi,* T. *mi dmigs pa)* of those things that are in principle apprehensible *(upalabdhi,* T. *dmigs su ruṅ ba).* Thus having broken down *(vibhāvya,* T. *rnam par bśig nas) dharmas* with a material form, he should break down those without material form. There, that too is the mind alone. When there is the nonexistence of an object, a subject is not logical -- because of the dependence of subject upon object. Therefore one should analyze *(vicārayet,* T. *rnam par dpyad pa)* thus: "The mind separated from the object and the subject is precisely the non-dual mind." (And) with respect to the characteristic of nonduality -- "Dwelling on the meditation object of suchness, one should also transcend the mind-only." The meaning is that one should go beyond the subjective aspect; one should dwell in the knowledge of non-duality which is without the appearance of duality

Thus having transcended the mind-only, so too one should transcend even the knowledge that is without the appearance of duality. And when the subject and object are false on account of the unacceptability *(anupapatti,* T. *mi 'thad pa)* of the birth of phenomena from themselves (or) from another, one should analyze thus: "That being real (i.e. the knowledge that is without the

appearance of non-duality) is illogical, since it is not different from those."

The meaning is that there also one should abandon attachment to the reality of this knowledge of non-duality; one should remain in the knowledge that definitely has no appearance of the knowledge of non-duality.

When this is so, one is established in the practical realization of the lack of inherent nature of all *dharmas.* Because the one who is established there enters ultimate suchness, there is the entry into nonconceptual *samādhi.* And thus when the yogin is established in the knowledge that has no appearance of nondual knowledge, then, due to his being established in the ultimate suchness he sees the Mahāyāna.

17. Meditation on the Absolute.

Only this itself is said to be the Mahāyāna which is the seeing of the ultimate suchness. This very seeing of the ultimate suchness, when there is the vision of genuine knowledge *(samyagjñānāvaloka,* T. *yaṅ dag pa'i ye śes kyi snaṅ ba śar)* of one who observes all *dharmas* with the eye of Wisdom, is a non-seeing *(adarśana,* T. *mthoṅ ba med pa).* And thus it is said in the *sūtra,* "What is the seeing of the ultimate reality? It is the non-seeing of all *dharmas.*" Here precisely this kind of "non-seeing" is intended, not the non-seeing which is from lacking a condition -- as with those who are blind by birth or whose eyes are closed, or which is from lack of attention. Therefore a mistaken inclination of attachment and so on towards things *(bhāva,* T. *dṅos po)* occurs on the basis of nonabandonment. Even if he is one who has emerged from the "unconscious state of attainment" and so forth *(asaṃjñisamāpattyādivyutthita),* if possessed by the root which is attachment to existence, the yogin would yet be unliberated from the (future) arising of the group of

afflictions which are passions and so forth.

Passion and so forth, which has its root in attachment to existence, is described in the noble *Satyadvayanirdeśa* and elsewhere. But when it is said in the *Avikalpapraveśadhāraṇi*, "He sets aside the phenomenal signs of material forms and so forth on the basis of nonattention *(amanasikāra),*" the nonattention intended, which is nonapprehension *(anupalambha)* on the basis of observing with wisdom , is not the mere absence of mental activity *(manasikārābhāvamātra).* For beginningless attachment to material form and so forth is not removed by the mere abandonment of mental activity, as in the unconscious state of attainment etc. When there is no removal of doubt, one cannot avoid mental activity based upon attachment to previously apprehended material forms etc, just as there is no avoidance of burning when there is no avoidance of fire.

In this way, these false conceptualizations which are the material forms and so forth are not to be manually extracted from the mind like a thorn or some such thing pulled out by hand. Then what, (must it not be) by the disappearance of the seed of doubt? And that seed of doubt, when there is the light of *samādhi* of the yogin who is observing with the eye of wisdom, vanishes like the cognition of a snake in a rope, on account of the non-apprehension of those previously apprehended material forms and so forth which had taken on the character of findability -- not otherwise.

Thus mental activity based on phenomenal signs of material forms and so forth can be avoided on the basis of the disappearance of the seed of doubt, not otherwise. Indeed, otherwise, if there were no light of *samādhi* and also no vision with the eye of wisdom, the yogin's doubt regarding the existence of material forms and so forth would not cease -- just as for a man situated down in an overgrown well with regard to the pots existing in a house. And with the non-cessation

of that, the irrational attachment to false material forms and so forth would continue -- just as for one who has the fault of unremoved eye disease. It could not be stopped by anyone. Therefore having taken hold of the mind with the hand of *samādhi* (the yogin) should clear away the seed of false conceptualizations of material forms, etc in the mind there with the sword of very subtle wisdom. When this is so, false conceptualizations, just like uprooted trees, because the ground is free of (their) roots, do not grow in the mind again. On account of this alone the Bhagavān taught the path which carries the union of tranquillity and insight in order to remove the obscurations, since those two are the causes of perfect non-conceptual knowledge. Thus it is said:

> Having established morality,
> there is the gaining of concentration
> And from the gaining of concentration,
> there is the cultivation of wisdom.
> By means of wisdom,
> knowledge becomes pure
> For one whose knowledge is pure,
> verily there is the wealth of morality.[12]

So it is that when the mind is fixed upon the object by means of tranquillity, then the light of genuine knowledge arises for the one who analyzes with wisdom, and then the obscuration is banished just as the darkness when the light is shining. Therefore on account of the fact that these two are established as compatible qualities regarding the production of genuine knowledge, like the eye and light, there is no mutual incompatibility as there is between light and darkness. For *samādhi* does not have the nature of darkness. Then what, does it not have the character of onepointedness of mind? From the words, "And he who is concentrated knows reality as it is," (it can be seen that *samādhi*) is entirely consistent with wisdom, and is not opposed. Therefore for the

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12 From the *Ratnakuṭa*.

one who is concentrated, who is observing with wisdom, there would be the nonapprehension of all *dharmas*. And that is the highest nonapprehension. And in this way, that yogins' condition characterized by stability is "effortless" because of the nonexistence of anything to be seen more than that. (The condition is) "pacified" because of the pacification of conceptual proliferation characterized by conceptions of existence and nonexistence, etc.

That is, when the yogin observing with the eye of wisdom does not apprehend any inherent nature in existents, then, for him there is no conception of existence. And also for him there is no conception of nonexistence. If ever an existent is seen, that being the case, a conception of nonexistence occurs by the denial of that. But when throughout the three times an existent is not apprehended by the yogin observing with eye of wisdom, then how can he form a conception of nonexistence through denial? Thus other conceptualizations definitely do not arise for him at that time because of the pervasion of all conceptualizations by conceptions of existence and nonexistence, and because when there is an absence of pervader there is no possibility of that which is to be pervaded. This itself is the *yoga* of the highest nonconceptualization.

18. Definite Elimination of kleśa- and jñeya- āvaraṇa.

In this circumstance, on the basis of all the steadfast yogin's conceptualizations coming to an end, afflictive and cognitive obscurations are completely removed. For the root cause of the afflictive obscuration is described by the Bhagavān in the noble *Satyadvayanirdeśasūtra* and elsewhere as the mistaken transposition *(viparyāsa)* of existence and so forth *(bhāvādi)* onto nonoriginated, unobstructed phemonena *(anutpannāniruddhabhāva)*.

And on the basis of the removal of all conceptualizations of existence and so forth by this

practice of yoga, there is the removal of the mistaken transposition of all existence, which is of the nature of ignorance and the root of the afflictive obscurations. Thus on account of being cut off at the root the afflictive obscuration is completely removed.

Thus it is said in the *Satyadvayanirdeśa:*

> "How, Mañjuśri, are the afflictions restrained? How are the afflictions fully known?" Mañjuśri said, "From the ultimate perspective, upon all of these *dharmas* which are really unborn, unoriginated and without substance there is a false inversion *(asadviparyāsaḥ)* because of conventions. On the basis of that false inversion, there is imagination and conceptualization *(saṃkalpavikalpa)*. From that imagination and conceptualization comes unfounded mental activity *(ayoniśomanasikāra)*. Out of unfounded mental activity there is a superimposition of self *(ātmasamāropaḥ)*. From the superimposition of self, there is the emergence of views *(dṛṣṭiparyutthāna)*. On the basis of the emergence of views, the afflictions advance. But he, O Son of the Gods, who knows all *dharmas* to be really unborn, unoriginated and without existence -- such a one is ultimately unmistaken. And he who is ultimately unmistaken is without conceptualization *(avikalpa)*. And one who is without conceptualizations is in touch with the fundamental *(yoniṣaḥ prayukta)*. And for one who is in touch with the fundamental, the superimposition of a self does not occur. And for one to whom the superimposition of a self does not occur, there is no emergence of views. Ultimately there is not even the emergence of any view among the views of *nirvāṇa*. Thus the afflictions of one who dwells in nonorigination should be seen to be completely restrained. This is called the restraint of the afflictions. O Son of the Gods! When, ultimately, by means of knowledge without appearance he knows the afflictions to be really empty, really without existence, really without a phenomenal sign then, O Son of the Gods, the afflictions are fully known. As an example, O Son of the Gods, he who understands a species of snake neutralizes the poison of that snake. Just so, O Son of the Gods, for one who understands the origin of afflictions, the afflictions are completely neutralized." The Son of the Gods said, "What, O Mañjuśri, is the origin of the afflictions?" Came the reply, "Ultimately it is this imagination with respect to all *dharmas*, which are really unborn, unoriginated, and without existence, that is the origin of afflictions."

And because all inversion is pervaded by the inversion with respect to existence, on account of the removal of all inversion when there is the removal of that (inversion with respect to existence), the cognitive obscuration is also completely removed by this, since an obscuration is

defined in terms of an inversion. And when there is the removal of the cognitive obscuration, then on account of this absence of obstruction the yogin's perception *(yogipratyakṣa)* shines forth with the light of knowledge, unimpeded anywhere -- like a sunbeam through a sky whose covering of clouds has retreated. Thus consciousness has the appearance of light upon the nature of things *(vastusvabhāva)*. But so long as an obstruction is present *(pratibandhasadbhāva)*, it does not illuminate even something close at hand. When obstructions are absent however, then, from gaining a quality of inconceivable power, why indeed would not every single thing be illuminated just as it is? Therefore omniscience is obtained through knowing all things just as they are in terms of their conventional and ultimate nature. Thus only this is the highest path for removing obscurations and attaining omniscience. For the two obscurations are not properly removed by that which is the path of the śrāvakas, on account of the nonremoval of inversion. And so it has been said in the noble *Laṅkāvatarasūtra:*

> Others indeed, having seen all *dharmas* dependent on causes become possessed of such minds (as mistakenly see) *nirvāṇa* even in what is not *nirvāṇa*. Because they do not see the identitylessness of *dharmas*, Mahāmati, for them there is no liberation. Mahāmati! One who belongs to the class having the realization of a śrāvaka has the idea of a final emancipation (*niryāṇa*) in what is not the final emancipation *(aniryāṇa)*. In such a case, Mahāmati, practice should be undertaken in order to purify false views.

And thus since there is no liberation by any other path, the Bhagavān spoke of only one vehicle. The path of the śrāvakas was only taught with the intention of getting started. So it is that by contemplating, "Indeed this is only the aggregates; there is no self", the śrāvaka enters into the view of the selflessness of the personality. One enters into the view of the identitylessness of external objects held by the Vijñānavādin by contemplating, "The three worlds are mind only." In this way, from the entrance which is the identitylessness of this nondual knowledge one comes to

enter into the highest suchness. But the entrance into mind-only alone is not the entrance into suchness. Just as was said before. And as was said in the noble *Lokottaraparivarta:*

> Moreover, O Son of the Jinas, one realizes the three realms as mind-only, and that mind presents itself (*avatarati*) by way of the absence of middle and extremes.

The mind is without middle or extremes on account of the nonexistence of the two ends characterized by origination and dissolution, and of the middle which has the characteristic of endurance. Therefore the entrance into nondual knowledge is definitely the entrance into suchness *(tattva).* And how is that state of yogin purified? It is said, "It is purified by prayer." What is prayed for by the bodhisattva is the benefitting all beings through great compassion. Thereafter, from the practice of the virtues such as ever-increasing giving, having the power of prayer, that great compassion thus becomes purified. Because of this, even when there is knowledge of all *dharmas'* lack of inherent existence, the needs of all beings are not neglected to such an extent that it is said, "As long as this world itself remains, those undefiled by its faults will remain."

But how (is such a state) "without effort" (and) "pacified" ? Here the cause is said, "He sees the best knowledge, from which self has gone out, by means of nonreflection." On account of which, even that knowledge that has the characteristic of nonduality which is accepted as ultimately the best by the nondualists, the yogin sees as devoid of self, without a nature -- by means of knowledge which is without the appearance of nonduality. Hence it is without effort since there is nothing else to see; it is pacified because of the absence of all conceptualization.

19. Absolute and conventional: paramārtha and saṃvṛti.

Now here, if it is asked, "Who is this yogin who sees?", ultimately there isn't anyone with an independent self or some such, nor either any yogin who sees. But conventionally just as

consciousness occurs by the mere generation of cognitions of the aspects of sense objects such as material forms, so too in the world one maintains *(vyavahriyate)*: "Devadatta sees Yajñadatta through cognition," even though there does not exist any self whomsoever, etc. So here too, that very cognition arising without the appearance of nondual knowledge is designated thus: "One sees by a knowledge without appearance." It is not the case that because of there being a lack of inherent existence of all *dharmas* from the ultimate perspective, that conventionally the knowledge of the yogins or other knowledge of the layman is not sought. So it is said in the noble *Satyadvayanirdeśasūtra*, "Although ultimately completely nonexistent, conventionally one cultivates the path." Otherwise, how could there be a distinction between ordinary people and śrāvakas, pratyekabuddhas, bodhisattvas and so on? However, that of which a cause does not exist even conventionally also does not arise conventionally -- just as a hare's horn and so forth. But that of which a cause exists, although ultimately false, definitely arises -- just as do illusions, reflections and so forth. And even though conventionally such illusions do arise in interdependence, ultimately their reality *(vastutva)* is not feasible since it does not stand up to analysis. Hence the entire world is like an illusion.

In this regard, just as for sentient beings the illusion of birth proceeds in dependence upon the illusions which are the actions and afflictions, so too for yogins the illusion of yogic knowledge proceeds in dependence upon the illusions which are the accumulations of merit and knowledge! Thus it has been said in the noble *Prajñāpāramitāsūtra:*

> Someone is an apparition of a śrāvaka, someone an apparition of a pratyekabuddha,
> someone an apparition of a bodhisattva, someone an apparition of a Tathāgata.
> Someone is an apparition of actions, someone is an apparition of afflictions.
> Through this enumeration, Subhūti, all natures are known as apparitions.

But this is the distinction between yogins and common people: they are like magicians who,

from knowing that illusion as it really is, do not become attached to it as real. It is for that reason they are called yogins. Those who have taken a trick to be real, as have childlike, ordinary people illusion, are called 'childlike' because of their attachment to what is mistaken. Hence everything is consistent. As it is said in the noble *Dharmasaṃgiti:*

> Just as a certain magician tries to liberate an apparition
> even while there is no attachment to the apparition
> because of his previous knowledge,
> So too he who has completely mastered Awakening
> having known the three worlds to resemble an apparition
> readies himself for this previously known world
> for the sake of living beings.

20. Progress in meditation, yuganaddhamārga.

Thus one should cultivate reality by this process. And there, as before, one should neutralize the laxity, excitement and so forth that have arisen. But when knowledge is proceeding spontaneously, without laxity or excitement, unto the object which is the lack of inherent existence of all *dharmas*, then the path which carries the union of tranquillity and insight is perfected. Then as much as one can, one should meditate established in the stage of zealous conduct, with the power of zeal. Then having broken the lotus posture just as one likes, and having arisen, one should again consider: Even if all these *dharmas* are ultimately without an inherent nature, the fact remains that they are established conventionally! Thus it was said in the noble *Ratnamegha:*

> "How is a bodhisattva skillful in selflessness? Here, O Kulaputra, the bodhisattva discerns material form by means of genuine wisdom, he discerns feeling, perception, formations and consciousness. Discerning form, he does not find the production of form, nor does he find its cessation, nor does he find its origin. Thus he does not find the production of feeling, perception, formations or consciousness. Nor does he find their cessation. Nor does he find their origin. But this is so from the ultimate perspective, by the wisdom which abides in nonorigination -- not from the perspective of designated nature." And these who have minds like children experience diverse sufferings wandering around in *saṃsāra* because of their

mistaken attachment to entities that have no inherent nature.

Having manifested great compassion, one should think as follows, "I will act in such a way that once I have obtained omniscience I would make the *Dharma* nature known to them." Then having performed offerings and hymns of worship to all the Buddhas and bodhisattvas, one should offer the prayer which is the noble *Bhadracaryā*. Then one proceeds in the acquisition of all the accumulations of merit and knowledge, starting with giving, which has the womb of emptiness and compassion. As it is put in the noble *Dharmasaṃgīti:*

> The great compassion of the bodhisattva who sees reality as such issues forth and he thinks, "For the sake of all beings I should perfect this doorway of *samādhi* which is the vision of all *dharmas* as they really are.[13] He who is being impelled by that great compassion having fulfilled the three teachings of exalted morality, mindfulness, and wisdom is awakened to unsurpassed, perfect Awakening."

This alone is the bodhisattvas' path which carries the union of wisdom and method, that even while viewing the ultimate they do not cut off the conventional. And those unmistaken ones who do not cut off the conventional, for whom great compassion comes first, enter into action for the benefit of all beings.

Now it may be the case that adherence to method is not possible while in the condition of world-transcending wisdom. Nevertheless at the time of adhering to method, because the bodhisattva, like a magician, is unmistaken due to his world-transcending knowledge, the wisdom with a background in (that world-transcending) practice is present, connected to the ultimate suchness of things as they are! Therefore there is definitely a path which carries the union of wisdom and method! And (it is stated) in the noble *Akṣayamatinirdeśa* that the path which carries

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[13] T: *de yaṅ 'di sñam du bdag gis chos thams chad yaṅ dag pa ji lta ba bźin du mthoṅ ba'i tiṅ ṅe 'dsin gyi sgo 'di sems can thams cad la bsgrub par bya'o sñam du sems te /*

the union of wisdom and method should be followed with inexhaustible concentration *(dhyānākṣayatā)*

And it was said in the noble *Ratnamegha:*

> How does a bodhisattva become skillful in the Mahāyāna? Here the bodhisattva learns all the training, even though he does not apprehend a path in the training. And that which he learns also is not apprehended. And the one who is taught, he too is not apprehended. And it is by way of that reason, that cause, that condition that he does not fall into annihilationism.

21. Pratipatti.

And it said in the noble *Dharmasaṃgīti:*

> What is the practical realization of the bodhisattvas? Whatever the bodhisattvas' bodily action, whatever their vocal action, whatever their mental action -- it proceeds for the sake of all beings because of the precedence of great compassion. The sovereignty of great compassion is produced from the intention (to act) for all sentient beings' happiness and well-being. The one with the intention of well-being takes cognizance in this way: 'I should realize in practice the practical realization that produces well-being, that brings happiness to all beings'. For him, the practical realization is discerning the aggregates to be like an illusion and yet it does not seek the abandonment of those aggregates. The practical realization is discerning the elements to be like a snake and yet it does not seek the abandonment of the elements. The practical realization is discerning the sense-spheres to be like an empty village and yet it does not seek the abandonment of the sense-spheres. The practical realization is discerning material form as like a ball of foam and yet it does not relinquish the creation of a Tathāgata's form-body. The practical realization is discerning feeling as like bubbles and yet it does not fail to begin the application of the production of the bliss of attainment in the absorptions and concentrations of the Tathāgatas. The practical realization is discerning perception to be like a mirage and yet there is no abstaining from the practical realization of the perception that produces the knowledge of the Tathāgatas. The practical realization is discerning mental formations to be like a banana tree and yet there is no abstaining from the practical realization of the mental formations that are the qualities of the Buddha. The practical realization is discerning consciousness to be like an illusion and yet there is no abstaining from the practical realization of the production of the actions of body, speech and mind that are the forerunners of knowledge.

Thus among limitless *sūtras* the practical realization which has the form of wisdom and method

should be followed.

22. The stages: adhimukticaryā.

Thus by this process, having constantly honoured wisdom and method, twelve kinds of state arise for the bodhisattva who develops by practicing over a long period of time. Those very states are distinguished *(vyavasthāpyante)* as stages in the sense that they are the bases of progressively higher virtues -- from the stage of conduct of zealous conduct right up to the stage of a Buddha. In this connection, as long as one does not directly experience the suchness *(tattvam)* of the selflessness of the personality and of *dharmas*, (there is) only a very intense zeal. Unshakable by the likes of Mārā, when one cultivates suchness with the power of zeal, then the stage of zealous conduct is distinguished on the basis of intense zeal. The bodhisattva existing in this stage, although still an ordinary person, has completely passed beyond all the calamities of a fool and is endowed with innumerable qualities like *samādhis*, spells, freedoms, superknowledges and so on. Thus it is read in the noble *Ratnameghasūtra*.

And of this very (stage) four degrees of penetration are distinguished by way of the tetrad of soft, middling, strong and stronger. That is, when from meditating on the identitylessness of all *dharmas* the light of knowledge arises to the extent that it is just evident, then this is the degree of penetration called "Become warm" *(uṣmagata)*. And that, here in the Mahāyāna, is called "The *Samādhi* reaching the light". But when that very light of knowledge becomes moderately evident, then it is the degree of penetration called "The summit" *(mūrddha)*, which (in the Mahāyāna) is called "The *samādhi* of increased light". And when an even more pronounced light of knowledge is born -- one in which there is no appearance of external objects -- then, because it rests on

conception *(vijñapti)* only, it is the degree of penetration termed "patience"*(kṣānti)*. And it is called "The *samādhi* which has entered one domain" because one has entered the non-apprehension of the object's aspects. But when one would ascertain the non-dual knowledge which is devoid of the forms of the object and subject, then this is the degree of penetration designated "The best (worldly) condition" *(āgradharma)*. And this is called "The *samādhi* without interval" because, in fact, immediately following it one enters into suchness. Up to this point (we have been dealing with) the stage of zealous conduct .

23. The ten bhūmis and the Buddhabhūmi.

But the other stages are briefly distinguished on the basis of fulfilling eleven components. In that context the first stage is distinguished at the outset on the basis of fulfilling the component which is understanding suchness which is the identitylessness of the personality and of *dharmas*. In this regard, when upon the completion of "The best (worldly) condition" a clearer knowledge arises for the first time ever -- superior, transcendental, devoid of all conceptual proliferation, directly perceiving the lack of inherent existence of all *dharmas* -- then, on account of the arising of the path of seeing from descending into certainty of the truth (*samyaktvanyāma i.e.* the assurance of *nirvāṇa*)[14] the bodhisattva has entered the first stage.

Thus in this stage, the bodhisattva is delighted on account of understanding for the first time the suchness that was not understood. Hence this stage is called 'delighted'. And here the one hundred and twelve afflictions that are fit to be abandoned by seeing are forsaken. But the remaining stages have the nature of a path of cultivation. In them the sixteen afflictions of the three

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[14] Edgerton 298, *Abhk* 923.

worlds that are fit to be abandoned by cultivation are forsaken. And in this stage the bodhisattva's perfection of giving becomes unexcelled on account of proceeding in the interests of others just as in the interest of oneself -- on the basis of a realization which has a full comprehension the *Dharma* Realm. But even that bodhisattva for whom suchness is well mastered, verily, so long as he cannot become one who dwells in clear comprehension of subtle immoral slip-ups *(skhalita),* that long (he remains in) the first stage. But when he can, then on the basis of fulfilling this component the second stage is distinguished.

Hence in this stage the perfection of morality becomes unexcelled because of his non-performance of subtle immoral slip-ups. This stage is called "pure" on account of the departure all the filth which is moral undiscipline. He becomes one who dwells in clear comprehension of subtle immoral slip-ups. So long as he cannot attain the entire worldly *samādhi* and keep to the meaning as it was heard, until then it is merely the second stage. When he can then on the basis of fulfilling this component the third stage is distinguished.

And in this stage the perfection of patience becomes unexcelled on account of enduring every suffering in order to achieve the all worldly *samādhis* by means of the learned *dharaṇis* of the bodhisattva. On account of gaining those *samādhis* this stage is called "Light-maker" since it creates an immeasurable light of knowledge that transcends the world. But as long as he who possesses the entire worldly *samādhi* gained cannot repeatedly dwell in the qualities that aid Awakening just as they were gained, and cannot make the mind equanimous in connection to all the attainments, that long it remains the third stage. But when he can, then on the basis of fulfilling this component the fourth stage is distinguished.

In this stage, continuously for the bodhisattva, the perfection of energy becomes unexcelled

on the basis of staying with the qualities that aid Awakening in order to proceed beyond the babble of body, speech and mind. And this stage is called 'Brilliant' on account of the flaring of the flame of the qualities that aid Awakening which is capable of burning up all the fuel of the afflictions. He becomes one who continually dwells upon the qualities that aid Awakening. Meditating on the truths, so long as he cannot turn around the mind which faces *nirvāṇa* and does not face *saṃsāra*, and cannot cultivate the qualities that aid Awakening collected under method, that long it remains the fourth stage. But when he can, then on the basis of fulfilling this component the fifth stage is distinguished.

Hence only in this stage because the repeated cultivation of the aids to Awakening collected under method is won with great difficulty, it is called "Very hard to win". And in this stage the perfection of concentration *(dhyāna)* becomes unexcelled on the basis of doing a lot of meditation *(bhāvanā)* on the aspects of the noble truths. And he becomes one who dwells extensively on the aids to Awakening collected under method. So long as he cannot attain the signless state because of his mental continuum being filled with sorrow from its discernment of the activity of *saṃsāra*, that long it remains the fifth stage. When he can, then on the basis of fulfilling this component the sixth stage is distinguished.

And in this [stage] the bodhisattva's perfection of wisdom becomes unexcelled on the basis of dwelling in meditation upon dependent origination. Thus from the unexcelled quality of the perfection of wisdom one exists in this stage facing towards all the teachings of the Buddha. Therefore it is called "Facing towards". He is one who gains (the state of) dwelling upon the signless. So long as he cannot attain (the state of) dwelling upon the signless uninterruptedly, that long it remains the sixth stage. When he can, then on the basis of fulfilling this component the

seventh stage is distinguished.

But in this stage the bodhisattva understands all signs as signless and does not oppose designation that is made in signs. Hence in this (stage) the perfection of method becomes unexcelled. And this stage is "Far going" due to its going very far because of its close contact with the effortless path. He becomes one who continuously dwells on the signless. Until he can attain the state of dwelling upon the signless that carries itself effortlessly, it remains the seventh stage. When he can, then on the basis of fulfilling this component the eighth stage is distinguished.

And in this [stage] from effortlessly joining to the aids of virtue[15] the perfection of the vow becomes unexcelled. And this stage is called "Immovable" on account of its quality of not wavering with effort for the signless. He becomes one who effortlessly dwells upon the signless. As long as he cannot become an authority on all *dharma* instructions of all kinds according to divisions such as synonyms, etymologies and so forth, that long it remains the eighth stage. When he can, then on the basis of fulfilling this component the ninth stage is distinguished.

And in this [stage] on the basis of gaining distinction in the analytic sciences[16] because of possessing excellence in the power of wisdom, the bodhisattva's perfection of power becomes unexcelled. And on account of the distinction of gaining a faultless intellect through skillfulness in *dharma* instructions of all kinds, the stage is called "Having praiseworthy intellect". And in this stage he becomes one who obtains the set of four analytic sciences. So long as he is unable to display Buddha-fields, retinues, magical projections and so forth, and cannot enjoy the complete teaching and ripen beings, that long it remains the ninth stage. When he can, then on the basis of

[15] Edgerton 188. *kuśalapakṣa* - the side of virtue, good morals.

[16] For Buddhists, four: *dharma, artha, nirukti, pratibhānam.* Edgerton 370, LaV-P *Abhk.*vii89ff

fulfilling this component the tenth stage is distinguished.

And in this [stage] the bodhisattva's perfection of knowledge becomes unexcelled owing to his possessing excellence in knowledge for the sake of ripening sentient beings through magical projections and so forth. And this is called the "Cloud of teachings" on account of the downpour of teachings on endless world-realms by the clouds of *dharma* instructions. There is also an arrangement of the stages in terms of other classifications such as the aggregates, purifications and so on -- this is not written of (here) out of fear of (too much) detail in this book. Even though he has obtained supernatural powers such as magical creation, until with regard to all knowable objects, he can give rise to unattached, unimpeded knowledge of all kinds, that long it remains the tenth stage. When he can, then on the basis of fulfilling this component the Buddha Stage is distinguished.

And the excellence of this stage is explained in the noble *Saṃdhinirmocana:*

> There is no other circumstance higher than this Buddha stage on account of going to the highest limit of all accomplishments of every kind.

And the division containing the position of the qualities of this Buddha stage cannot be spoken in any way, not even by the Buddhas. (Now) since that (stage) is immeasurable, how then by the likes of me?!!! Just as was said in the noble *Gaṇḍavyūha:*

> Even though examining, one would not comprehend even one part of the qualities of the self-existent. For the excellences of the Buddha are unthinkable.

But this much it is possible to say briefly here[17] as the bodhisattva's *Process of Meditation* by the

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[17] *From this point T. gives:* Having reached the condition wherein all faults have departed, the illustrious Buddhas who have gone to the end of attaining the benefit of self and others, abide in the body of the *Dharma,* effortlessly performing the benefit of the entire world by means of their complete enjoyment and emanation bodies remaining as long as *saṃsāra* exists. Therefore the wise should generate faith in the Bhagavāns who are the sources of all virtue, and should strive to accomplish their virtues by whatever means. As for the division of the three bodies, it is not written of here out of concern for too much detail in the text. By following the system of the

renowned Venerable Kamalaśīla is concluded:

> The Tathāgata taught the cause of *dharmas* that have a causal origin, as well as their cessation. The one who speaks thus is the great renunciate.

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sūtras, and by speaking well of this path of the Buddha's sons, I have obtained great merit. By this may the foolish world quickly reach the highest wisdom. By the order of the World-ruler and King of the Gods Kamalaśīla made this summary of the procedure for meditating. The First *Bhāvanākrama* is completed.

The Process of Mediatation I

1. Great compassion is of primary importance to the Bodhisattva; universality of pain; necessity of compassion.[1]

rgya gar skad du / bhā va nā kra ma / bod skad du / bsgom pa'i rim pa / [2]*['jam dpal gźon nur gyur pa la phyag 'tshal lo / theg pa chen po'i mdo sde yi / tshul spyod las ni daṅ po pa // de las brtsams te bsgom pa yi / rim pa mdo tsam brjod par bya // thams cad mkhyen pa ñid myur du thob par 'dod pas mdor na sñiṅ rje daṅ / byaṅ chub kyi sems daṅ / sgrub pa daṅ / gans 'di gsum la 'bad par bya'o / / de la saṅs rgyas kyi chos ma lus pa'i rgyu'i rtsa ba ni sñiṅ rje kho na yin par śes par byas la de ñid la thog ma kho nar bsgom mo / de skad du 'phags pa chos yaṅ dag par sdud pa las gsuṅs te / de nas bcom ldan 'das la 'phags pa spyan ras gzigs dbaṅ phyug gis 'di skad ces gsol to / / bcom ldan 'das byaṅ chub sems dpas chos rab tu maṅ po la bslab par mi bgyi'o / / bcom ldan 'das byaṅ chub sems dpas chos gcig rab tu gzuṅ źiṅ rab tu rtogs par bgyis na saṅs rgyas kyi chos thams cad de'i lag mthil du mchis pa lags so / chos gcig po gaṅ źe na / 'di lta ste / sñiṅ rje chen po'o / bcom ldan 'das sñiṅ rje chen pos ni saṅs rgyas kyi chos thams cad byaṅ chub sems dpa' rnams kyi lag mthil du mchis pa lags so / / bcom ldan 'das dper bgyis na 'khor los sgyur*[3] *ba'i rgyal po'i 'khor lo rin po che gaṅ du mchis pa der dpuṅ gi tshogs thams cad mchi'o / / bcom ldan 'das de bźin du byaṅ chub sems dpa'i sñiṅ rje chen po gaṅ du mchis pa der saṅs rgyas kyi chos thams cad mchi'o / / bcom ldan 'das dper bgyis na srog gi dbaṅ po mchis na dbaṅ po gźan rnams 'byuṅ bar 'gyur ro / / bcom ldan 'das de bźin du sñiṅ rje chen po mchis na byaṅ chub sems dpa'i chos gźan rnams kyaṅ 'byuṅ bar 'gyur ro źes 'byuṅ ṅo /]*

{187} dharmāṇāṃ pravṛttir bhavati /" āryākṣayamatinirdeśe coktam / "punar aparaṃ, bhadanta śāradvatīputra, bodhisattvānāṃ mahākaruṇā apy akṣayā / tat kasya hetoḥ / pūrvaṅgamatvāt / tad yathāpi nāma, bhadanta śāradvatīputra, āśvāsāḥ puruṣasya jīvitendriyasya pūrvaṅgamāḥ / evam eva mahāyānasambhāra[samud]āgamāya bodhisattvasya mahākaruṇā pūrvaṅgamā" iti vistaraḥ / āryagayāśīrṣe coktam / "kimārambhā, Mañjuśrīḥ, bodhisattvānāṃ caryā kimadhiṣṭhānā / Mañjuśrīr āha / mahākarunārambhā, devaputra, bodhisattvānāṃ caryā sattvādhiṣṭhānā" iti vistaraḥ / tathā hi

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[1] Division and heading of sections follow Tucci. Numbers in large brackets indicate Tucci's pagination.

[2] Bracketed Section: D 22b 1-6; Skt reconstruction from T. in CIHTS 195: *namo mañjuśriye kumārabhūtāya mahāyānasūtrāṇāṃ ya ādikārmikasya caryāniyamaḥ / tamadhikṛtya saṃkṣepād bhāvanākramastvabhidhīyate // acireṇa sarvajñatāṃ prāptukāmaiḥ saṃkṣepataḥ karuṇā bodhicittam pratipattiśceti triṣu sthāneṣu prayatitavyam / buddhatvasya aśeṣadharmahetumūlaṃ karuṇaiveti jñātvā sā "dāveva bhāvayitavyā / yathoktam āryadharmasaṃgītisūtre -- atha khalvavalokiteśvaro bodhisattvo mahāsattvo bhagavantametadavocat - "na bhagavan bodhisattvena atibahuṣu dharmeṣu śikṣitavyam / eko dharmo bhagavan bodhisattvena svārādhitaḥ supratividdhaḥ kartavyaḥ / tasya sarvabuddhadharmāḥ karatalagatā bhavanti / katama ekadharmaḥ / yaduta mahākaruṇā / mahākaruṇayā bhagavan bodhisattvānāṃ sarvabuddhadharmāḥ karatalagatā bhavanti / tadyathā bhagavan yena rājñaścakravartinaścakraratnaṃ gacchati tena sarvo balakāyo gacchati, evameva bhagavan yena bodhisattvasya mahākaruṇā gacchati tena sarve buddhadharmā gacchanti / tadyathā bhagavan jīvitendriye sati anyeṣāmindriyāṇāṃ pravṛttir bhavati evameva bhagavan mahākaruṇāyāṃ satyāmanyeṣāṃ bodhisattvānāṃ].*

[3] CIHTS: *bsgyur.*

tayā preryamāṇā bodhisattvāḥ svātmanirapekṣā ekāntena paropakārārthatayā, atiduṣkaradīrghakālike 'pi saṃbhāropārjanapariśrame pravartante / tathā coktam āryaśraddhābalādhāne: "tatra [4]*[mahā]karuṇayā api sarvasattvaparipācanārthaṃ [na tat kiñcid duḥkhasahitaṃ janma yan na parigṛhṇāti] na tat kiñcit sukhopādhānaṃ yan na parityajati" iti / ato 'tiduṣkare pravartamāno na cireṇaiva saṃbhārān paripūryāvaśyam eva sarvajñapadam adhigacchati / {188} tato buddhadharmāṇāṃ karuṇaiva mūlam / mahākaruṇāparigrahād eva buddhā bhagavanto 'dhigamya sarva[jña]padam aśeṣasya jagato 'rthaṃ vikurvāṇās tiṣhanta iti nirvāṇāpratiṣṭhāne saiva bhagavatāṃ mahākaruṇā hetuḥ*[5] */ sā ca duḥkhitasattvālambanamanaskārabahulkārato vṛddhim upayāti*[6] */ sarve ca te sattvās tridhātukāvacarās trividhaduḥkhatayā yathāyogam atyantaduḥkhitā eveti sarveṣv eva sattveṣu bhāvanīyā /*[7] *tathā ca ye tāvan nārakās te vividhacirantanadīrghakālikadāhādiduḥkeṣu nimagnā eva bhagavatā varṇitāḥ / tathā pretā api duḥsahatīvrakṣuttṛṣādiduḥkhapīḍābhi-saṃśoṣitamūrtayas tīvraduḥkam anubhavanti / yena varṣaśatenāpy aśuciṃ kheṭapiṇḍanaṃ ca bhoktuṃ na labhanta ityādi varṇitaṃ bhagavatā / tiryañco 'pi parasparakrodhavadha*[8]*hiṃsādibhir anekavidhaṃ duḥkham anubhavanto dṛśyanta eva / tathā hi kecin nāsikābhedanatāḍanabandhanādibhir tantrīkṛtaśarīrāḥ*[9] *paritaḥ paripīḍyamānāḥ katham apy anicchanto 'pi atidurvahagurubhārodvahana-parikhinnavapuṣaḥ pariklāmyanti / tathāraṇye 'pi nivasanto 'naparādhāḥ kecit kvacit* [10]*[artha]to 'nviṣya hanyante / nityaṃ ca bhayavihvalamanasas tatas tataḥ palāyamānās tiśhantīty aparimitam eṣāṃ duḥkhaṃ dṛśyata eva / tathā mānuṣye 'pi nārakaṃ duḥkhaṃ dṛśyata eva / atra ye caurādayo 'ṅgacchedaśūlārpaṇodbandhanādibhiḥ kāryanta eva teṣāṃ nārakaṃ eva duḥkham / ye ca dāridryādyupahatās teṣāṃ pretānām iva tat kṣuttarṣādibhi[r] duḥkham / ye ca bhṛtyādayaḥ parāyattīkṛtātmabhāvāḥ / ye ca balibhir ākramya pīḍyante teṣāṃ tiraścām iva tāḍanāvarodhanādiduḥkham / tathā paryeṣṭiktam anyonyadrohopaghātādikṛtaṃ priyaviprayogāpriyasaṃyogakṛtaṃ cāprameyam eṣāṃ duḥkha[m] / {189} ye kvacid īśvarāḥ sukhitā iva lapyante te 'pi viparyavasānasaṃpado vividhakudṛṣṭigahananimagnā nārakādiduḥkhānubhavahetuvividhakleśakarmāṇy upacinvantaḥ*[11] *prapātasthās taravo iva*[12] *duḥkhahetau vartamānāḥ paramārthato duḥkhitā eva / devā api ye tāvat kāmāvacarās te 'pi tīvrakāmāgnisaṃdīptamānasā ākṣiptacittā ivāsvacchacetasaḥ kṣaṇam api samādhānaṃ cetasāṃ na*

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4 Square brackets T. only.

5 Tucci: ?*ṇamahākaruhetuḥ*.

6 Following CIHTS. Tucci: "*upetya* (?)"

7 *Abhk* 875: *duḥkhāstriduḥkhatāyogād yathāyogamaśeṣataḥ / manāpā amanāpāśca tadanye caiva sāstravāḥ // // tisro hi duḥkhatāḥ -- duḥkhduḥkhatā, vipariṇāmaduḥkhatā, saṃskaraduḥkhatā ca / tābhiryathāyogamaśeṣataḥ sarve sastravāḥ saṃskārā duḥkhāḥ / tatra manāpā vipariṇāmaduḥkhatayā, amanāpā duḥkhaduḥkhatayā / tebhyo'nya saṃskāraduḥkhatayā /*

8 Following CIHTS. Tucci: *vadhā*.

9 Following CIHTS. Tucci: *atantrīkṛtaśarīrāḥ*.

10 Reading with CIHTS; Tucci: "*kvacit... to 'nviṣya*".

11 Following CIHTS. Tucci: *upacinvantāḥ*.

12 Following CIHTS. Tucci: *prapātasthā iva taravo...*

labhante / teṣāṃ praśamasukhadhanadaridrāṇāṃ kīdṛśaṃ nāma tat sukham / nityacyavanapatanādibhayaśokopahatāḥ kathaṃ sukhitā nāma / ye ca rūpārūpāvacarās te 'pi yadi nāma kiyatkālaṃ duḥkhaduḥkhatāṃ vyatītās tathāpi atyantaṃ kāmāvacarāṇāṃ anuśayānām aprahāṇāt [teṣāṃ] punar api nārakādivinipātasaṃbhavād vipariṇāmaduḥkham [asty eva] / sarve nāma devamanuṣyāḥ kleśakarmādipāratantryāt te saṃskāraduḥkhatayā duḥkhitā eva /

2. How compassion should be meditated upon.

tad evaṃ sakalam eva jagad duḥkhāgnijvālāvalīḍham ity avetya yathā mama duḥkham apriyaṃ tathānyeṣām apriyam iti cintayatā sarveṣv eva sattveṣu kṛpā bhāvanīyā / prathamam tāvat mitrapakṣe[ṣu] pūrvoktavividhaduḥkhānubhaveṣv anupaśyatā bhāvanīyā / tataḥ sattvasamatayā viśeṣam apaśyatā 'nādimati ca saṃsāre na kaścit sattvo yo na me śataśo bandhur abhūd iti paricintayatā vyasteṣu bhāvanīyā / {190} yadā mitrapakṣeṣv iva [vyasteṣu] tulyā karuṇā pravṛttā bhavati / tadā śatrupakṣe 'pi tathaiva sattvasamatādimanasikāreṇa bhāvanīyā / yadā ca [śatrupakṣe] 'pi mitrapakṣavat samapravṛttā bhavati / tadā kramaśo daśasu dikṣu sarvasattveṣu bhāvayet / yadā ca duḥkhitabālapriyeṣv iva duḥkhoddharaṇecchākārā svarasavāhinī sarvasattveṣu samapravṛttā kṛpā bhavati / tadā sā niṣpannā bhavati mahākaruṇāvyapadeśa[ṃ] ca labhate / yathā akṣayamatisūtre ca varṇitam / ayaṃ ca kṛpābhāvanākramo bhagavatā 'bhidharmasūtrādau varṇitaḥ /

3. It helps the thought of Awakening.

tasyaivaṃ kṛpābhyāsabalāt sakalasattvābhyuddharaṇapratijñayānuttarasamyak-saṃbodhiprārthanākāram ayatnata eva bodhicittam utpadyate / yathoktaṃ daśadharmasūtre: "sattvān atrāṇān aśaraṇān advīpān dṛṣṭvā karuṇāyai cittam upasthāpya yāvad anuttarāyāṃ samyaksaṃbodhau cittam utpādayati" / iti / yadi nāma parasamādāpanādināpi bodhisattvasya mahāsattvasya bodhicittam utpadyate / tathāpi kṛpāvegato yat svayam eva bodhisattvasya bodhicittam utpadyate tad bhagavatāryatathāgatajñānamudrāsamādhau viśiṣṭataratvena varṇitam / tad etad bodhicittaṃ pratipattivikalam api saṃsāre mahāphalaṃ bhagavatā varṇitam / {191} tathā coktaṃ maitreyavimokṣe / "tad yathāpi nāma, kulaputra, bhinnam api vajraratnaṃ sarvam ativiśiṣṭaṃ suvarṇālaṃkāram abhibhavati / vajraratnanāma ca na vijahāti sarvadāridryaṃ ca vinivartayati / evam eva, kulaputra, pratipattibhinnam api sarvajñatācittotpādavajraratnaṃ sarvaśrāvakapratyekabuddha-guṇasuvarṇālaṃkāram abhibhavati /[13] bodhicittanāma na vijahāti / saṃsāradāridryaṃ ca vinivartayati" iti / yo pi pāramitāsu sarveṇa sarvaṃ sarvathā śikṣitum asamarthaḥ, tenāpi bodhicittam utpādanīyam eva / upāyaparigraheṇa mahāphalatvāt / yathā coktam āryarājāvavādakasūtre / "yasmāt tvaṃ, mahārāja, bahukṛtyo bahukaraṇīyo 'sahaḥ sarveṇa sarvaṃ sarvathā dānapāramitāyāṃ śikṣituṃ yāvat prajñāpāramitāyāṃ śikṣitum / tasmāt tarhi tvaṃ, mahārāja, evam eva saṃbodhau chandaṃ śraddhāṃ prārthanāṃ praṇidhiṃ gacchann api tiṣṭhann api niṣanno 'pi śayāno 'pi jāgrad api bhuñjāno 'pi pibann api satatasamitam anusmara manasikuru

[13] [/] CIHTS.

bhāvaya /[14]*sarvabuddhabodhisattvāryaśrāvakapratyekabuddhapṛthagjanānām ātmanaś cātītānāgatapratyutpannāni kuśalamūlāni piṇḍayitvā, anumodasva / agrayā 'numodanayā 'numodya ca sarvabuddhabodhisattvapratyekabuddhāryaśrāvakāṇāṃ pūjākarmāṇi niryātaya / niryātya ca sarvasattvasādhāraṇāni kuru/*[15] *tataḥ sarvasattvāṇāṃ yāvat sarvajñatāpratilambhāya sarvabuddhadharma-paripūraṇāya dine traikālyam anuttarāyāṃ samyaksaṃbodhau pariṇāma[ya] /* [16]*evaṃ khalu tvaṃ, mahārāja, pratipannaḥ san rājyaṃ*[17] *kariṣyasi / rājakṛtyāni ca na hāpayiṣyasi / {192} ityādikam uktvāha* [18]*/ atha khalu punas tvaṃ, mahārāja, samyaksaṃbodhicittakuśalamūlavipāke nānekakṛtyo deveṣūpapanno 'bhūḥ / anekakṛtyo manuṣyeṣūpapanno 'bhūḥ / sarvāsu ca devamanuṣyopapattiṣv ādhipatyaṃ kārayiṣyasi" / iti vistaraḥ /*

4. Bodhicitta: Thought of Awakening.

*yat punaḥ pratipattisāraṃ bodhicittaṃ tad atitarāṃ vipulaṃ [phalam] iti siddham / ata ev*_*āryavīradattaparipṛcchāyāṃ*_ *uktam /*

bodhicittād vai yat puṇyaṃ tac ca rūpi bhaved yadi /
ākāśadhātuṃ saṃpūrya bhūyaś cottaritaṃ bhavet //
gaṅgāvālukāsaṃkhyāni buddhakṣetrāṇi yo naraḥ /
dadyād ratnaprapūrṇāni lokanāthebhya eva hi //
yaś caikaḥ prāñjalībhūtvā cittaṃ bodhāya nāmati /
iyaṃ viśiṣyate pūjā yasyā anto na vidyate // iti /

*yathārya*_*gaṇḍavyūhe*_ *varṇitam / "bodhicittaṃ, kulaputra, bījabhūtaṃ sarvabuddhadharmāṇām" iti vistaraḥ / tac ca bodhicittaṃ dvividhaṃ praṇidhicittaṃ prasthānacittaṃ ca /* _*āryagaṇḍavyūhe*_ *varṇitaṃ / tathā / durlabhās te, kulaputra, sattvāḥ sattvaloke ye 'nuttarāyāṃ samyaksaṃbodhau praṇidadhati" iti / "tato 'pi durlabhatamās te sattvā ye 'nuttarāṃ samyaksaṃbodhim abhisaṃprasthitāḥ" iti / {193} sakalajagato hitāya buddho bhaveyam iti prathamataraṃ prārthanākāra cetanā tat praṇidhicittam / yataḥ prabhṛti saṃvaragrahaṇe... vartamānāḥ saṃbhāreṣu dṛśyante tat prasthānacittam / saṃvaraś ca vijñātapratibalasaṃvarasthitā[t] kalyānamitrāt purato grāhyaḥ / asati pratirūpe grāhake buddhabodhisattvān āmukhīkṛtya yathā mañjuśriyā 'mbararājabhūtena bodhicittam utpāditaṃ tathotpādanīyaḥ / evam utpāditabodhicitto bodhisattvaḥ svayam eva dānādi dadāti pratipattau prayokṣyate / na hi svayam adāntaḥ parān damayatīti matvā /*

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14 [/] CIHTS.

15 [/] CIHTS.

16 [/] CIHTS.

17 Following CIHTS. Tucci: *svarājyaṃ.*

18 Following CIHTS. "*āha*" not in Tucci.

5. Wisdom and Method, *prajñā* and *upāya*, must be realized jointly.

na cāpi vinā pratipattyā bodhir avāpyate / yathoktam āryagayāśirse "pratipattisārāṇāṃ bodhisattvānāṃ bodhir nāpratipattisārāṇām" iti / āryasamādhirāje coktam / tasmāt 'pratipattisāro bhaviṣyāmi' ity evaṃ tvayā kumāra śikṣitavyam / tat kasya hetoḥ / pratipattisārasya hi, kumāra, na durlabhā bhavaty anuttarā samyaksaṃbodhir" iti / {194} sā ca pratipattir bodhisattvasya pāramitā'pramāṇasaṃgrahavastvādibhedena akṣayamatiratnameghādisūtreṣu vistareṇa varnitā / tathā laukikaśilpādisthāneṣv api yāvad bodhisattvena śikṣitavyam / kiṃ punar lokottareṣu dhyānādiṣu / anyathā kathaṃ sarvākāraṃ sattvārthaṃ kuryuḥ / sā ceyaṃ saṃkṣepeṇa bodhisattvasya prajñopāyarūpā pratipattir na prajñāmātraṃ nopāyamātraṃ yathāryavimalakīrtinirdeśe "prajñārahita[upāya] upāyarahitā ca prajñābodhisattvānāṃ bandhanam" ity uktam / upāyasahitā prajñā prajñāsahita upāyo mokṣatvena varnitaḥ / āryagayaśirse coktaṃ / "dvāv imau bodhisattvānāṃ saṃkṣiptau mārgau / dvābhyāṃ mārgābhyāṃ samanvāgatā bodhisattvā mahāsattvāḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyante / katamau dvau / upāyaś ca prajñā ca" / iti /

6. Wisdom and Method.

tatra prajñāpāramitāṃ tyaktvā dānādipāramitāsaṃgrahavastvādikaṃ sarvam eva kṣetrapariśuddhimahābhogaparivārasaṃpatsattvaparipākanirmāṇādikasakalābhyudaya-dharmasaṃgrāhakaṃ kuśalam upāya ucyate / prajñā tu tasyaiva copāyasyā'viparitasvabhāvaparicchedahetuḥ / tayā hi samyagupāyaṃ vivicyā'viparyasto yathāvat svaparārthānuṣṭhānād viṣam iva mantraparigṛhītaṃ bhuñjano na saṃkliśyate / {195} tathā coktam atraiva sūtre / "upāyaḥ saṃgrahajñānaṃ / prajñā paricchedajñānam" iti / āryaśraddhābalādhāne coktam / "upāyakauśalaṃ katamaṃ / yat saṃgrahaḥ sarvadharmāṇāṃ / prajñā katamā / yat sarvadharmāṇām asaṃbhedanakauśalam" iti / etau prajñopāyau dvāv api sarvakālam eva sevanīyau bhūmipraviṣṭair api na tu prajñāmātraṃ nopāyamātraṃ /[19] *yataḥ sarvāsv eva daśasu bhūmiṣu bodhisattvasya pāramitāsamudācāraḥ paṭhito daśabhūmikādau / "na ca pariśeṣāsu na samudācarati" iti vacanāt / aṣṭamyāṃ ca bhūmau bodhisattvasya śantavihāriṇo buddhair vyutthānaṃ tad virudhyeta / tac ca tatas tatra pāṭhād avagantavyam /*

7. No contradiction can be discovered in the scriptures.

yac cāryavimalakīrtinirdeśe gayāśirse coktaṃ tad api pūrvoktaṃ virudhyeta eva sāmānyenaiva tatrābhidhānāt / yat sarvadharmasaṃgrahavaipulye coktaṃ tad api virudhyeta eva / tatroktam / sūkṣmaṃ hi, mañjuśrīḥ, saddharmapratikṣepakarmāvaraṇam / yo hi kaścin, mañjuśrīs, tathāgatabhāṣite dharma ekasmin śobhanasaṃjñām utpādayati / {196} ekasminn aśobhanasaṃjñām utpādayati / sa saddharmaṃ pratikṣipati / tena saddharmaṃ pratikṣipatā tathāgato 'bhyākhyāto

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[19] [/] CIHTS.

bhavati" iti vistaram uktvā āha / yo 'yaṃ, maitreya, ṣaṭpāramitasamudāgamo bodhisattvānāṃ bodhāya /[20] *taṃ te mohāpuruṣā evaṃ vakṣyanti / prajñāpāramitāyām eva bodhisattvena śikṣitavyaṃ kiṃ śeṣābhiḥ pāramitābhir' iti / te 'nyam upāyapāramitāṃ dūṣayitavyāṃ manyante / tat kiṃ manyase, 'jita, duṣprajñaḥ sa kāśirājo 'bhūt yena kapotārthaṃ śyenāya svamāṃsāni dattāni / maitreya āha / no hīdaṃ, bhagavan / bhagavān āha / yāni mayā, maitreya, bodhisattvacaryāṃ caratā ṣaṭpāramitāsaṃyuktāni kuśalamūlāny upacitāni / apakṛtaṃ nu taiḥ kuśalamūlair / maitreya āha / no hīdaṃ bhagavan / bhagavān āha / tvaṃ, tāvad, ajita, dānapāramitāyāṃ ṣaṣṭiṃ kalpān samudāgataḥ / yāvat prajñāpāramitāyām ṣaṣṭiṃ kalpān samudāgataḥ / tat te mohapuruṣā evaṃ vakṣyanti / ekanayenaiva bodhir yaduta śunyatānayena" iti vistaraḥ / <u>vairocanābhisambodhau</u> coktam*[21] */ tad etat sarvajñajñānaṃ karūnamūlaṃ bodhicittahetukam upāyaparyavasānam" iti / tasmād ubhayaṃ sarvakālam eva bodhisattvena sevanīyam /* {197}

8. *Apratiṣṭhitanirvāṇa*; it can be explained only if there is cooperation of Wisdom and Method.

evaṃ hi bhagavatām apratiṣṭhitanirvāṇaṃ sidhyati / tathā hi dānāder upāyasya rūpakāyakṣetraparivārādimahābhogatāphalasaṃpatparigrahād bhagavatāṃ na nirvāne 'vasthānam / prajñayā ca sakalaviparyāsaprahāṇān na saṃsāre 'vasthānaṃ viparyāsamūlatvāt saṃsārasya / anyac[22] *ca prajñopāyasvarūpayā pratipādā samāropāpavādāntavivarjanena madhyamā pratipad udbhāvitā / prajñayā samāropāntasya varjanād upāyenāpavādāntasya varjanāt / ata ev<u>āryadharmasaṃgītāv</u> uktam / "lakṣaṇānuvyañjanarūpakāyapariniṣpādanābhirataś ca bhavati na dharmakāyābhisamayamātrābhirataḥ / iti /punar uktam / "prajñopāyajanitas tathāgatānāṃ parapratyayataḥ sa[ṃ]bhavo 'nugantavyaḥ" / iti / yat punar uktam / "kolopamaṃ dharmaparyāyam ājānadbhir dharmā eva prahātavyāḥ / prāg evādharmaḥ" / iti / tad viparītābhiniveśaprahānataḥ prahātavyā ity abhiprāyād uktam na tu prayojanasaṃpādanārtham api nāśrayaṇīyam / tathā coktam / "dharmaḥ pragrahītavyo nodgrahītavya" / iti / nonmārgeṇa pragrahītavya ity arthaḥ / yac cāpi kvacid dānādi sāṃsārikaphalatvena varṇitaṃ tat prajñārahitānāṃ dānādīnāṃ pūrvam uktaṃ tāvanmātrakuśalamūlasaṃtuṣṭāṅś cādhikṛtyottara-kuśalamūle protsāhanārtham /* {198} *anyathā <u>vimalakīrtyādinirdeśaḥ</u> sarva eva virudhyeta / tasmāt tu dvāv api prajñopāyau sevanīyav iti sthitam / tatra prajñāparigṛhītā dānādayaḥ pāramitāvyapadeśaṃ labhante nānyatheti / ato dānādipariśuddhaye samādhānam āsthāya prajñopādānārthaṃ yatnaṃ kurvīta /*

9. *Prajñā: śrutamayī, cintamayī, bhāvanāmayī.*

tatra prathamaṃ tāvat śrutamayī prajñotpādanīyā / tayā hi tāvad āgamārtham avadhārayati / tataś cintāmayyā prajñayā nītaneyārthaṃ nirvedhayati / tatas tayā niścitya bhūtam arthaṃ bhāvayen

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20 [/] not in text.

21 Tibetan places this quote a few sentences below at the point in section 8 immediately following *"prajñopāyajanitas tathāgatānāṃ parapratyayataḥ sa[ṃ]bhavo 'nugantavyaḥ" / iti /*.

22 Following CIHTS. Tucci: *anayā*.

nābhūtam / anyathā hi viparītasyāpi bhāvanād vicikitsāyāś cāvyapagamāt samyagjñānodayo na syāt / tataś ca vyarthaiva bhāvanā syāt / yathā tīrthikānām / uktaṃ ca bhagavatā samādhirāje / nairātmyadharmān yadi pratyavekṣate/ tān pratyavekṣya yadi bhāvayeta / sa hetur nirvāṇaphalasya prāptaye / yo anyahetu na sa bhoti śāntaye / iti / tasmāc cintāmayyā prajñayā yuktyāgamābhyāṃ pratyavekṣya bhūtam eva vastusvarūpam bhāvanīyam / vastūnāṃ svarūpaṃ ca paramārthato 'nutpāda evāgamato yuktitaś ca niścitam /{199}

10. The non-origination of all things is ascertained by a) *āgama* and b) *yukti*.

a) *āgama*, authority: *tatrāgamato / yathoktam āryadharmasaṃgītau / "anutpādaḥ satyam asatyam anye dharmāḥ" iti / etac ca paramārthānukūlatvād anutpādaḥ satyam ity uktam / paramārthatas tu notpādo nāpy anutpādaḥ / tasya sarvavyavahārātītatvāt / punaś cātraiva coktam / "utpādanirodhābhiniviṣṭaḥ, kulaputra, lokasaṃniveśaḥ / tasmāt tathāgato mahākāruṇiko lokasyottarāsapadaparihārārthaṃ vyavahāravaśād uktavān utpadyate nirudhyate ceti na cātra kasyacid dharmasyotpādaḥ /" iti / āryabuddhasaṃgītau coktam / "katamā yoniśaḥ pṛcchā / katamā yoniḥ / āha / anutpādo yoniḥ / tasya pṛcchā yoniśaḥ pṛcchā" / punar atraivoktam / "akāramukhāḥ sarvadharmāś cyutyutpattivigatāḥ / abhāvamukhāḥ sarvadharmāḥ / svabhāvaśūnyatām upādāya" iti / āryasatyadvayavibhāge cānutpādasamatayā sarvadharmāṇāṃ samatā bhavati / {200} prajñāpāramitāyāṃ coktam / "rūpaṃ, subhūte, rūpasvabhāvena śūnyaṃ yāvad vijñānaṃ vijñānasvabhāvena śūnyam iti svalakṣaṇaśūnyatām upādāya" iti / hastikakṣye coktam / " na kaścil labhyate bhāvo yasyotpādasya saṃbhavaḥ / asaṃbhaveṣu [dharmeṣu] bālaḥ saṃbhavam icchati " / iti pitāputrasamāgame coktam / "sarva ete dharmāḥ sarve samās traikālyasamatayā / atīte 'dhvani sarvadharmāḥ svabhāvarahitā yāvat pratyutpanne 'dhvani /" iti / evaṃ tāvad āgamataḥ pratyavekṣaṇīyam / yuktyā hi sthirīkṛtasyāgamārthasya anyair apohitum aśakyatvāt /*

b) *yukti*, arguing: b.1 Origination is not uncaused: *ato yuktyāpi pratyavekṣaṇīyam / tatra saṃkṣepato yuktir ucyate / utpādo bhāvānām ahetuko vā syāt sahetuko vā / na tāvad ahetukaḥ kādācitkatvadarśanāt / kāraṇānapekṣā hi viśeṣābhāvād utpādakālavat sadā sarvatraiva ca bhāvāḥ kiṃ na bhaveyuḥ / abhāvakālād aviśeṣād vā utpādakāle 'pi naiva bhaveyuḥ / evaṃ tāvan na nirhetuko yuktaḥ /*

b.2 Origination is not caused; criticism of God as creator: *nāpi sahetukaḥ / tathā hi yas tāvad īśvarādis tīrthikair nityo hetuḥ kalpitas tato bhāvā na jāyante krameṇotpādadarśanāt / na tv avikalakāraṇasya [phalasya]*[23] *krameṇotpādo yukto nirapekṣatvāt / nāpīśvarādeḥ svayaṃ samarthasya parāpekṣā / nityatvena parair anupakāryatvāt / anupakāriṇi cāpekṣā 'yogāt / {201} ata eveśvarādīnāṃ sarvasāmarthyaśūnyatvād vandhyāputrādivan niḥsvabhāvatvam eva / arthakriyāsamarthatvād vastunaḥ / teṣāṃ kvacid api kārye na kramena sāmarthyaṃ yathā vicāritam / nāpi yaugapadyena / tathā hi sarvakāryaṃ sakṛd utpādyottarakāle 'pi yady [utpatti]samartha evāsau tadā punar api samarthasvabhāvānuvṛttau pūrvavat kāryotpattiprasaṅgaḥ / ananuvṛttau vā pūrvasvabhāvaparityāgād anityatvaprasaṅgaḥ / tasmān na nityaṃ nāma kiṃcid vastu vidyate / ata*

[23] Following T.

evoktaṃ bhagavatā / "asatsamāropaḥ punar, mahāmate, ākāśanirodhanirvāṇākṛtakabhāvābhiniveśa-samāropaḥ" / iti / tasmān na nityād eṣām utpādo yuktaḥ /

b.3 A noneternal cause is also illogical: *nāpi anityāt / tatrātītānāgatayor avastutvān na tāvat tato janma yuktam / ahetukatvaprasaṅgāt / nāpi vartamānāt / samānāsamānakālayos tata utpādāyogāt / tathā hi na tāvat samānakālaṃ kāraṇasvabhāva[va]t kāryasyāpi tatsamānakālabhāvitayā niṣpannatvāt / nāpi bhinnakālam / kālāntaravyavadhānenotpāde 'tītāder evotpattiprasaṅgāt / avyavadhānenāpy utpāde sarvātmanā yady avyavadhānaṃ tadaikasminn eva kṣaṇe sarvakṣaṇānām anupraveśāt kalpasya kṣaṇamātratāprasaṅgaḥ / yathā paramāṇoḥ sarvātmanā saṃyoge piṇḍasyāṇumātratāprasaṅgaḥ / athaikadeśena / tadā kṣaṇasya sāvayavatvaprasaṅgaḥ / svato 'pi notpadyante / nirhetukapakṣeṇaivāsya pakṣasya saṃgṛhītatvāt / svātmāni ca kāritravirodhāt / {202} nāpy ubhayataḥ / ubhayapakṣabhāvidoṣadvayaprasaṅgāt / tasmāt paramarthato 'nutpannā evāmī bhāvāḥ / saṃvṛtyā tūtpādasya vidyamānatvān, nāgamādivirodhaḥ / tathā coktaṃ bhagavatā / " bhāvā jāyante saṃvṛtyā paramārthe 'svabhāvakāḥ / niḥsvabhāveṣu bhāveṣu bhrāntiḥ sā saṃvṛtir matā "/ iti / iyaṃ ca yuktir bhagavato 'bhipretā <u>śālistambā</u>dau / svataḥ parata ubhābhyām ahetoś ca janmaniṣedhāt /*

11. Other reasons. Criticism of the notion of matter (and atoms), of immateriality (*vijñāna*), of external objects as being distinct from mind:

athavā evaṃ yuktyā vicārayet / dvividhā bhāvā rūpiṇo 'rūpinaś ca / tatrāpi tāvad rūpiṇo ghaṭādayas te 'ṇuśo vibhinnarūpatvān naikasvabhāvāḥ / aṇūnāṃ pūrvāparāvasthitānāṃ pūrvādidigbhāgatvena vibhidyamānānām asiddhāv apy aṇusaṃcayātmakatve nānekasvabhāvo yuktaḥ / na caikānekasvabhāvavyatirekeṇāparaḥ kaścid bhāvasvabhāvo 'stīti niḥsvabhāvā evāmī paramārthataḥ svapnādyupalabdharūpādivad rūpino bhāvāḥ / {203} etac ca bhagavataiva coktam <u>āryalaṅkāvatāre</u> / " [go]viṣāṇaṃ punar, mahāmate, anuśo 'pi vibhidyamānaṃ nāvatiṣṭhate / punar apy aṇavo 'pi vibhidyamānā aṇutvalakṣaṇena nāvatiṣṭhanta " iti / ye cārūpiṇas te 'pi tathaiva vicāryamāṇā niḥsvabhāvā eva / tathā hi bāhyasya nīlāder arthasyābhāvāt sāmarthyata eva vijñānādayo 'rupiṇaḥ skandhā nīlādirūpeṇa pratibhāsanta ity abhyupeyam / uktaṃ ca bhagavatā / bahirdhā nāsti vai rūpaṃ svacittaṃ dṛśyate bahiḥ / iti / caikasyānekarūpatā yuktimatī, ekānekavirodhāt / ekasya kasyacit svabhāvasyāsiddhāv anekarūpatāpy ayuktimatī, ekasamūharūpatvād anekasya / athavā tatrālīkā evāmī rūpādaya ākārāḥ pratibhāsanta ity abhyupagamyate / tadā vijñānam apy alīkaṃ prāpnoti / vijñānasya tatsvarūpāvyatirekāt / na hi svayaṃ prakāśamānarūpatāvyatirekeṇānyad vijñānasya rūpam asti / svayaṃ ca na nirbhāsante rūpādayaḥ / teṣāṃ ca vijñānasvarūpāpannānām alīkatve sarvam eva vijñānam alīkaṃ abhyupetaṃ syāt / tasmān māyopamaṃ ca vijñānam ity uktaṃ bhagavatā / {204} tasmād ekānekasvabhāvaśūnyatvena paramārthato 'līkā evāmī sarvabhāvā iti niścitam etat / ayaṃ cārtha ukto bhagavatā <u>laṅkāvatāre</u> / yathaiva darpane rūpam ekatvānyatvavarjitam dṛśyate na ca tatrāsti tathā bhāveṣu bhāvatā / iti / ekatvānyatvavarjitam iti / ekatvānyatvarahitam ity arthaḥ / punaś coktam / buddhyā vivicyamānānāṃ svabhāvo nāvadhāryate / ato nirabhilāpyās te niḥsvabhāvāś ca darśitāḥ /

12. *Bhāvanāmayī prajñā.*

tad evaṃ cintāmayyā prajñayā niścitya bhūtam arthaṃ tasya pratyakṣīkaraṇāya bhāvanāmayīṃ prajñām utpādayet / bahuśrutādimātrakeṇa nārthaḥ pratyakṣo bhavatīti niveditam āryaratnameghādiṣu / anubhāvaś ca pratipattṛṇām / na cāpi sphuṭatarajñānālokodayam antareṇa samyag āvaraṇatamo 'pahīyate / bhāvanābahūlīkāra[ta]ś cābhūte 'py arthe sphuṭatarajñānam utpadyate / yathā 'śubhādipṛthvīkṛtsnādisamāpannānām / kiṃ punar bhūte / tathā ca bhāvanāyāḥ parisphuṭajñānaphalatvena sāphalyam uktam āryasamādhirāje / ārocayāmi prativedayāmi vo yathā bahulaṃ vitarkayen naraḥ /{205} tathā tathā bhavati hi nimnacittas tehi vitarkehi tanniśritehi // iti vistaraḥ / tasmāt tattvaṃ sākṣātkartukāmo bhāvanāyāṃ pravartate /

13. *Śamatha.*

tatra prathamataraṃ tāvad yoginā śamatho niṣpādanīyaś cittasthirīkaraṇāya / salilavac cañcalatvāc cittasya, na śamatham ādhāram antareṇa sthitir asti / na cāsamāhitena cetasā yathābhūtaṃ śakyate jñātum / uktaṃ hi bhagavatā "samāhitacitto yathābhūtaṃ prajānati" iti / śamatho lābhādikāmanā[24]*nirapekṣasya samyakpravṛttau sthitasya duḥkhādyadhivāsanaśīlasya ārabdhavīryasya śīghrataraṃ saṃpadyate / ata evāryasaṃdhinirmocanādau dānādaya uttarottaratvena varṇitāḥ / tad evaṃ śīlādiśamathasaṃbhāreṣu sthito mano'nukūlade[śe] sarvabuddhabodhisattveṣu praṇāmādikaṃ kṛtvā pāpadeśanāṃ puṇyānumodanāṃ vidhāya sakalajagadabhyuddharaṇāśayo mahākaruṇām evābhimukhīkṛtya kāyam ṛjuṃ praṇidhāya sukhāsanopaviṣṭaḥ paryaṅkaṃ ābhujya samādhim abhiniṣpādayet / tatra prathamaṃ tāvad yad vastu vicārayitavyaṃ yāvatā prakāreṇa saṃkṣepataḥ sakalavastusaṃgraho bhavati tatra cittaṃ badhnīyāt / saṃkṣiptaṃ punar vastu rūpyarūpibhedena dvidhā bhavati / {206} yadā tu jitamanaskāro bhavati tadā skandhadhātvādibhedena viśodhya vistāraśo 'py ālambata eva / tathā saṃdhinirmocanādau yogināṃ aṣṭādaśaprakāraśūnyatālambanādibhedena [nānā]prakāraṃ ālambanam uktam / atraiva bhagavatā sattvānugrahād rūpyārūpyādibhedena saṃkṣepamadhyavistārair vastubhedo 'bhidharmādau nirdiṣṭaḥ / tac ca vastv adhyāropāpavādaparihārāya skandhadhātvādisaṃgrahato gaṇayet / tato niścitya sarvavastusaṃgrahaṃ tatraiva punaś cittaṃ prabandhena prerayet / yadā tu antarā rāgādinā cittam bahir vikṣipet / tadāvagamya vikṣepatām aśubhādibhāvanayā vikṣepam upaśāmya punas tatraivopary upari cittaṃ prerayet / aśubhādibhāvanākramas tu granthavistarabhayān na likhitaḥ /*

yadā tu cittaṃ tatrānabhirataṃ paśyet / tadā samādher guṇadarśanato 'bhiratiṃ tatra bhāvayet / vikṣepadoṣadarśanād aratiṃ praśamayet / atha yadā styānamiddhābhibhavād ālambanagrahaṇāprakaṭayā līnaṃ cittaṃ bhavati / tadā ālokasaṃjñābhāvanayā[25] *prāmodyavastubuddhādiguṇamanasikārāt [vā]*[26] *layam upaśāmya punas tad evālambanaṃ dṛḍhataraṃ gṛhṇīyāt / atha yadā pūrvahasitaramitādyanusmarato 'ntarā cittam uddhataṃ paśyet /*

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[24] Following CIHTS. Tucci: *kāmatā.*

[25] Tucci: *tadā lokasaṃjñābhāvanayā...*

[26] Following CIHTS and T.

tadā 'nityatādisaṃvegamanasikārād auddhatyaṃ praśamayet / tataḥ punas tatraivālambane cittasyānabhisaṃskāravāhitāyāṃ yatnaṃ kurvīta / {207} atha yadā layauddhatyābhyāṃ viviktatayā samapravṛttaṃ svarasavāhi cittaṃ paśyet / tadābhogaśithilīkaraṇād upekṣate / yadā tu samapravṛtte saty ābhogaḥ kriyate tadā cittaṃ vikṣipet / yadā tu tatrālambane 'nabhisaṃskāravāhi yāvadicchaṃ cittaṃ pravṛttaṃ bhavati / tadā śamatho niṣpanno veditavyaḥ / etac ca sarvaśamathānāṃ sāmānyalakṣaṇam / cittaikāgratāmātrasvabhāvatvāt śamathasya / ālambanam tu tasyāniyatam eva / ayaṃ ca śamathamārgo bhagavatā ~~āryaprajñāpāramitā~~dau nirdiṣṭaḥ /

14. Six defects and eight counteragents

yad āha "tatra cittaṃ sthāpayati / saṃsthāpayati / avasthāpayati / upasthāpayati / damayati / śamayati / vyupaśamayati / ekotīkaroti / {208} samādadhāti / " i[ti nava]padaiḥ / tatra sthāpayati, ālambanena badhnāti / saṃsthāpayati, tatraivālambane prabandhena pravartayati / avasthāpayati, vikṣepam avagamya tat pariharati / upasthāpayati, vikṣepaṃ parihṛtya upary upari punas tatraivālambane sthāpayati / damayati, ratim utpādayati / śamayati aratiṃ vyupaśamayati vikṣepadoṣadarśanā[t] / vyupaśamayati, styānamiddhādīn vyutthitān vyupaśamayati / ekotīkaroti, ālambane 'nabhisaṃskāravāhitāyāṃ yatnaṃ karoti / samādadhāti, samaprāptaṃ cittam upekṣate samanvāharatīty arthaḥ / eṣa caiṣāṃ padānāṃ arthaḥ pūrvācārya[air] maitreyeṇa ca vyākhyātaḥ / saṃkṣepeṇa sarvasyaiva samādheḥ ṣaḍ doṣā bhavanti / kausīdyam ālambanasaṃpramoṣo layauddhatyam anābhoga ābhogateti teṣāṃ pratipakṣeṇāṣṭau prahāṇasaṃskārā bhāvanīyāḥ / tad yathā śraddhā chando vyāyāmaḥ praśrabdhiḥ smṛtiḥ saṃprajanyaṃ cetanā upekṣā ceti / tatrādyāś catvāraḥ kausīdyasya pratipakṣāḥ / tathā hi samādher guṇesv abhisaṃpratyayalakṣaṇayā śraddhayā tatra yogino 'bhilāṣa utpadyate / tato 'bhilāṣād vīryam ārabhet [/][27] tadvīryabalena kāyacittakarmaṇyatām āsādayati / tataḥ praśrabdhakāyacetasaḥ kausīdyam āvartate / ataḥ śraddhādayaḥ kausīdyaprahāṇāya bhāvanīyāḥ / smṛtir ālambanasaṃpramoṣasya pratipakṣaḥ / saṃprajanyaṃ layauddhatyayoḥ pratipakṣaḥ / tena layauddhatyayoḥ samyagupalakṣaṇāt / layauddhatyā[28]praśamanakāle tv anābhogadoṣaḥ / tat pratipakṣeṇa[29] ca cetanā bhāvanīyā / layauddhatyapraśame sati yadā cittaṃ praśa[ma]vāhi tadābhogadoṣaḥ / tatpratipakṣas[30] tadānīm upekṣā bhāvanīyā / ebhir aṣṭabhiḥ prahānasaṃskāraiḥ samanvāgataḥ samādhiḥ paramakarmaṇyo bhavati / ṛddhyādīn guṇān niṣpādayati / ata evoktaṃ sūtre / "prahāṇasamanvāgataḥ ṛddhipādaṃ bhāvayati" iti /{209}

15. *Dhyāna* etc.

eṣā ca cittaikāgratā uttarottarakarmaṇyatāsaṃprayogād ālambanādiguṇaviśeṣayogāc ca dhyānārūpya[samāpatti]vimokṣādivyapadeśaṃ labhate / tathā hi yadopekṣāvedanāsaṃprayuktā

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27 [/] CIHTS.

28 Following CIHTS.

29 Following CIHTS. Tucci: *tat pratipakṣeṇa.*

30 Following CIHTS. Tucci: *tat pratipakṣas.*

savitarkasavicārā sā bhavati / tadānāgamyam ucyate / yadā ca kāmatṛṣṇayā [pāpadharmaiḥ] viviktā bhavati [vitarkavicāra]prītisukhādhyātmasaṃprasādaiḥ saṃprayuktā bhavati / tadā prathamam dhyānam ucyate / ata eva prathamaṃ dhyānaṃ vitarkamātrarahitaṃ dhyānāntaram ucyate / yadā vitarkavicārarahitā prathamadhyānabhūmitṛṣṇayā viviktā ca bhavati / prītisukhādhyātmasaṃprasādaiḥ saṃprayuktā bhavati / tadā dvitīyaṃ dhyānam ucyate / yadā tu dvitīyadhyānabhūmitṛṣṇayā viviktā bhavati / sukhopekṣāsmṛtisaṃprajanyasaṃprayuktā bhavati / tadā tṛtīyaṃ dhyānam ucyate / yadā tṛtīyadhyānabhūmitṛṣṇayā viviktā bhavati, aduḥkhāsukhā upekṣasmṛtyabhisaṃprayuktā bhavati, tadā caturthaṃ dhyānam ucyate / evam arūpyasamāpattivimokṣābhibhvāyatanādiṣv ālambanākārādibhedena yojyam / tad evam ālambane cittaṃ sthirīkṛtya prajñayā vivecayet / yato jñānālokotpādāt saṃmohabījasyātyantaprahāṇaṃ bhavati / anyathā hi tīrthikānām iva samādhimātreṇa kleśaprahāṇaṃ na syāt / yathoktaṃ sūtre {210} kiṃ cāpi bhāv[ay]et samādhim etam / na vāpi bhāvayet sā ātmasaṃjñā // punaḥ prakupyati kilesu tasyā / yathodrakasyeha samādhibhāvanā" / iti /

16. Method of meditation according to the *Laṅkāvatāra; vicāra* on the *dharmas* (no object, no subject), etc.

tatrāyam āryalaṅkāvatāre saṃkṣepāt prajñābhāvanākramo nirdiṣṭaḥ /

cittamātraṃ samāruhya bāhyamarthaṃ na kalpayet /
tathatālambane sthitvā cittamātram atikramet //
citta[mātram] atikramya nirābhāsam atikramet /
nirābhāse sthito yogī mahāyānaṃ sa paśyati //
anābhogagatiḥ śāntā praṇidhānair viśodhitā /
jñānaṃ nirātmakaṃ śreṣṭhaṃ nirābhāsena paśyati // iti /

tatrāyam arthaḥ / prathamaṃ yogī ye rūpiṇo dharmā bāhyārthatayā paraiḥ parikalpitās teṣu tāvad vicārayet / kim ete vijñānād anye, āhosvid vijñānam evaitat tathā pratibhāsate, yathā svapnāvasthāyām iti / tatra vijñānād bahiḥ paramāṇuśo vicārayet / paramāṇūṃś ca bhāgaśaḥ pratyavekṣamāṇo yogī tān arthān na samanupaśyati / tasyāsamanupaśyata evaṃ bhavati / cittamātram evaitat sarvaṃ na punar bāhyo 'rtho vidyate / tad evam / {211} "cittamātraṃ samāruhya bāhyam arthaṃ na kalpayet" rūpidharmavikalpān tyajed ityarthaḥ / teṣām upa[labdhi]lakṣaṇaprāptānāṃ vicārayed anupalabdheḥ / evaṃ rupiṇo dharmān vibhāvyārūpiṇo vibhāvayet / tatra yac cittamātraṃ tad apy asati grāhye grāhako na yukto grahakasya grāhyāpekṣatvāt / tataś cittaṃ grāhyagrāhakaviviktam advayam eva cittam iti vicārayet advayalakṣaṇe - "tathatālambane sthitvā [tad api] cittamātram atikramet /"[31] *grāhakam ākāram atikramet / dvayanirābhāsa evādvayajñāne tiṣṭhed ity arthaḥ / evaṃ cittamātram atikramya tad api dvayanirābhāsaṃ yaj jñānaṃ tad atikramet / svataḥ parato bhāvānāṃ janmānupapatteḥ*

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31 Following CIHTS. Tucci: ...*vicārayet, advayalakṣaṇe tathatālambane sthitvā tad api cittamātram atikramet /*

grāhyagrāhakayoś cālīkatve tadvyatirekāt tasyāpi satyatvam ayuktam iti vicārayet / tatrāpy advayajñāne vastutvābhiniveśaṃ tyajet, advayajñānanirābhāsa eva jñāne tiṣṭhed ity arthaḥ / evaṃ sati sarvadharmaniḥsvabhāvatāpratipattau sthito bhavati / tatra sthitasya paramatattvapravesāt, nirvikalpasamādhipraveśaḥ / tathā cādvayajñānanirābhāse jñāne yadā sthito yogī tadā paramatattve sthitatvāt, mahāyānaṃ sa paśyati /

17. Meditation on the Absolute.

etad eva tan mahāyānam ucyate yat paramatattvadarśanam / etad eva tat paramatattvadarśanaṃ yat sarvadharmān prajñācakṣuṣā nirūpayataḥ samyagjñānāvaloke saty adarśanam / {212} tathā coktam sūtre - "katamaṃ paramārthadarśanam / sarvadharmāṇām adarśanam /" iti / atredṛśam evādarśanam abhipretam / na tu nimīlitākṣajātyandhānāmiva pratyayavaikalyād amanasikārato vā yad adarśanam / tato bhāvābhiniveśādiviparyāsavāsanāyā aprahīṇatvāt / asaṃjñisamāpattyādivyutthitasyeva punar api bhāvābhiniveśamūlasya rāgādikleśagaṇasyotpatter amukta eva yogī bhavet / bhāvābhiniveśamūlo rāgādir āryasatyadvayanirdeśādau varṇitaḥ / yat punar uktam avikalpapraveśadhāraṇyām "amanasikārato rūpādinimittam varjayati" iti / tatrāpi prajñayā nirūpayato yo 'nu[p]alambhaḥ sa tatrāmanasikāro 'bhipreto na manasikārābhāvamātram / na hy asaṃjñisamāpattyādir iva anādikāliko rūpādyabhiniveśo manasikāraparivarjanamātrāt prahīyate / saṃśayāprahāṇe tu na pūrvopalabdheṣu ca rūpādiṣv abhiniveśamanasikāraparivarjanaṃ śakyaṃ kartum agnyaparivarjane dāhāparivarjanavat / tathāmī rūpādimithyā vikalpāḥ kaṇṭakādivad utkīlya na hastena cetaso 'panetavyāḥ / kiṃ tarhi, saṃśayabījāpagamāt / tac ca saṃśayabījaṃ yoginaḥ samādhyāloke sati prajñācakṣuṣā nirūpayatas teṣāṃ rūpādīnāṃ purvopalabdhānām upalabdhilakṣaṇaprāptānām anupalambhād, rajjau sarpajñānavad apagacchati nānyathā / {213} tathā[32] *saṃśaya[bījā]pagamād rūpādinimittamanasikāraḥ śakyate varjayituṃ nānyathā / anyathā hy asati samādhyāloke prajñācakṣuṣāpy anavaloke yathā andhakūpāvasthitapurūṣasyāvacarakagataghaṭādiṣv iva yoginoḥ rūpādiṣv astitvasaṃśayo naiva nivarteta / tadanivṛttyā cāprahīṇatimiradoṣasyeva yo 'yukto 'līkarūpādyabhiniveśaḥ pravarteta na kenāpi nivartyeta / tasmāt samādhihastena manaḥ saṃdhāya sūkṣmataraprajñāśastreṇa tatra cetasi rūpādimithyāvikalpabījam*[33] *uddharet / evaṃ saty utkhātamūlā iva taravo bhūmer nirmūlatayā mithyāvikalpāḥ punaś cetasi na virohanti / ata evāvaraṇaprahāṇāya śamathavipaśyanāyuganaddhavāhī mārgo bhagavatā nirdiṣṭaḥ, tayor avikalpasamyagjñāne hetutvāt / tathā coktam / śīlaṃ pratiṣṭhāya samādhilābhaḥ samādhilābhāc ca hi prajñābhāvanā / prajñayā jñānaṃ bhavati viśuddhaṃ / viśuddhajñānasya hi śīlasampat" // iti / tathā hi yadā śamathenālambane cittaṃ sthirīkṛtaṃ bhavati / tadā prajñayā vicārāyataḥ samyagjñānāloka utpadyate, tadāndhakāram*[34] *ivāloke prakāśayati āvaraṇaṃ apahīyate / {214} ata evānayoś cakṣurālokayor iva samyagjñānotpādaṃ praty anyo'nyānuguṇyenāvasthitvān nālokāndhakāravat parasparavirodhaḥ / na hi samādhir andhakārasvabhāvaḥ / kiṃ tarhi cittaikāgratālakṣaṇaḥ / sa ca*

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32 T. *dei ts'e.*

33 T. adds *zug rṅu, śalyaṃ.*

34 Following CIHTS and T. Tucci: *utpadya / tetathāndhakāram...*

samāhito yathābhūtaṃ prajānātīti vacanād ekāntena prājñānukula eva bhavati na tu viruddhaḥ / tasmāt syāt[35] *samāhitasya prajñayā nirūpayataḥ sarvadharmāṇām anupalambhaḥ / sa eva paramo 'nupalambhaḥ / sā ca tādṛśī yoginām avasthānalakṣaṇā gatir anābhogā / tataḥ paraṃ draṣṭavyasyābhāvāt / śānteti bhāvāvādivikalpalakṣaṇasya prapañcasyopaśamāt / bhāvavikalpo bhavati / abhāvavikalpo 'pi tasya nāsty eva / yadi bhāvaḥ kadācit dṛṣṭo bhavati, evaṃ sati tanniṣedhenābhāvavikalpaḥ pravartate / yadā tu kālatraye 'pi bhāvo yoginā prajñācakṣuṣā nirūpayatā nopalabdhaḥ / tadā kathaṃ tasya pratiṣedhenābhāvavikalpaṃ kurvīta / evam anye 'pi vikalpās tadā tasya na samutpadyanta eva bhāvābhāvavikalpābhyaṃ sarvavikalpasya vyāptatvāt / vyāpakābhāve ca vyāpyasyāsaṃbhavāt / ayam asau paramanirvikalpo yogaḥ /*

18. Definite Elimination of *kleśa-* and *jñeya- āvaraṇa.*

atra sthitasya yoginaḥ sarvavikalpānām astaṃgamāt samyak kleśāvaraṇaṃ jñeyāvaraṇaṃ ca prahīyate / tathā hi kleśāvaraṇasya anutpannāniruddhabhāveṣu bhāvādiviparyāso mūlaṃ kāraṇam <u>*āryasatyadvayanirdeśādau*</u> *varṇitaṃ bhagavatā /* {215} *anena ca yogābhyāsena sarvabhāvādivikalpānāṃ prahāṇāt sakalabhāvādiviparyāsasyāvidyāsvabhāvasya kleśāvaraṇamūlasya prahāṇam / tato mūlocchedāt kleśāvaraṇaṃ samyak prahīyate / tathā coktaṃ* <u>*satyadvayanirdeśe*</u> */ "kathaṃ, mañjuśrīḥ, kleśā vinayaṃ gacchanti / kathaṃ kleśāḥ parijñātā bhavanti / mañjuśrīr āha / paramārthato 'tyantājātānutpannābhāveṣu sarvadharmeṣu saṃvṛtyāsadviparyāsaḥ / tasmād asadviparyāsāt saṃkalpavikalpaḥ / tasmāt saṃkalpavikalpād ayoniśomanasikāraḥ / tasmād ayoniśomanasikārād ātmasamāropaḥ / tasmād ātmasamāropād dṛṣṭiparyutthānam / tasmād dṛṣṭiparyutthā[nāt] kleśāḥ pravartante / yaḥ punar, devaputra, paramārthato 'tyantājātānutpannābhāvān sarvadharmān prajānāti, sa paramārthato 'viparyastaḥ / yaś ca paramārthato 'viparyastaḥ so 'vikalpaḥ / yaś cāvikalpaḥ sa yoniṣaḥ prayuktaḥ / yaś ca yoniśaḥ prayuktas tasyātmasamāropo na bhavati / yasyātmasamāropo na bhavati tasya dṛṣṭiparyutthānaṃ [na] bhavati / yāvat paramārthato nirvāṇadṛṣṭisarvadṛṣṭiparyutthānam api na bhavati / tasyaivam anutpādavihāriṇaḥ kleśā atyantaṃ vinītā draṣṭavyāḥ / ayaṃ ucyate kleśavinayaḥ / yadā, devaputra, kleśān nirābhāsena jñānena paramārthato 'tyantaśūnyān atyantābhāvān atyantānimittān*[36] *prajānāti tadā, devaputra, kleśāḥ parijñātā bhavanti / tatra yathāpi nāma, devaputra, ya āśīviṣasya gotraṃ prajānāti /* {216} *sa tasyāśīviṣasya viṣaṃ śamayati / evam eva, devaputra, yaḥ kleśānāṃ gotraṃ prajānāti tasya kleśāḥ praśāmyanti / devaputra ahā / kataman, mañjuśrīḥ, kleśānāṃ gotram / ahā / yāvad eṣā paramārthato 'tyantā[jātā]nutpannābhāveṣu sarvadharmeṣu kalpanā idaṃ kleśānām gotram" iti vistaraḥ / bhāvādiviparyāsena ca sakalaviparyāsasya vyāptatvāt / tatprahāṇe sakalaviparyāsaprahāṇāt / jñeyāvaraṇam api anena samyak prahīyate, viparyāsalakṣaṇatvād āvaraṇasya /jñeyāvāraṇe ca prahīne pratibandhābhāvād ravikiraṇavad apagatameghādyāvaraṇe nabhasi sarvatrāvyāhato yogipratyakṣo jñānālokaḥ pravartate / tathā hi vastusvabhāvaprakāśarūpaṃ vijñānam / tac ca saṃnihitam api vastu pratibandhasadbhāvān na prakāśayati / pratibandhābhāve tu saty, acintyaśaktiviśeṣalābhāt kimiti sakalam eva vastu yathāvan na prakāśayet / ataḥ saṃvṛtiparamārtharūpeṇa sakalasya vastuno yathāvat parijñānāt sarvajñatvam avāpyate / ato'yam*

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35 ? Tucci note 1, p. 524 "Ms. *virruddhas tu syāt.*"

36 Following Tucci 215 note 6. (Ms: *atyantānityān*, CIHTS: *atyantanirnimittān*, T: *śin tu mtshan med pa*).

evāvaraṇaprahāṇe sarvajñatvādhigame ca paramo mārgaḥ / yas tu śrāvakādīnāṃ mārgas tena viparyāsāprahāṇān na samyag āvaraṇadvayam prahīyate // tathā coktam ārvalaṅkāvatāre */ "anye tu kāraṇādhīnān sarvadharmān dṛṣṭvā 'nirvāṇe*[37] *'pi nirvāṇaṃ itibuddhayo bhavanti / dharmanairātmyādarśanāt nāsti, mahāmate, mokṣa eṣāṃ / mahāmate, śrāvakayānikābhisamaya-gotrasyāniryāṇe niryāṇabuddhiḥ / atra, mahāmate, kudṛṣṭivyāvartanārthaṃ yogaḥ karaṇīyaḥ" iti / ata eva cānyena [mārgeṇa] mokṣābhāvād, ekam eva yānam uktaṃ bhagavatā / {217} kevalam avatāraṇābhisaṃdhinā śrāvakādimārgo deśitaḥ / tathā hi skandhamātram evaitat / na tv ātmāstīti bhāvayan śrāvakaḥ pudgalanairātmyam avatarati / vijñaptimātraṃ traidhātukam iti bhāvayan vijñānavādibāhyārthanairātmyam avatarati / anena tv asyādvayajñānasya nairātmyapraveśāt paramatattvapraviṣṭo bhavati / na tu vijñaptimātratāpraveśa eva tattvapraveśaḥ / yathoktam prāk / uktaṃ* cāryalokottaraparivarte *"punar aparam, bho jinaputra, cittamātraṃ traidhātukaṃ avatarati tac ca cittam anantamadhyatayāvatarati" iti / antayor utpādabhaṅgalakṣaṇayoḥ sthitilakṣaṇasya ca madhyasyābhāvād anantamadhyaṃ cittam / tasmād*[38] *advayajñānapraveśa eva tattvapraveśaḥ / sā ceyaṃ yogināṃ avasthā kuto viśodhiteti / āha / praṇidhānair viśodhitā iti / mahākaruṇayā yat sarvasattvārthakaraṇāya bodhisattvena praṇihitaṃ, tataḥ praṇidhānabalād uttarottaradānādikuśalābhyāsāt sā tathā viśuddhā jātā yena sarvadharmaniḥsvabhāvatājñāne 'pi sakalasattvāpekṣā na vyāvartate yāvat saṃsāra [evā]nanuliptāḥ saṃsāradoṣair avatiṣṭhanta iti / kathaṃ punar anābhogā śāntety atra kāraṇam āha / jñānaṃ nirātmakaṃ śreṣṭhaṃ nirābhāsena paśyati / iti / {218} yasmād yad advayalakṣaṇam [jñānam] advayavādināṃ śreṣṭhaṃ paramārthenābhimataṃ tad api nirātmakaṃ niḥsvabhāvam advayanirābhāsena jñānaena paśyati yogī / ato 'parasya draṣṭavyasyābhāvād anābhogā / sarvavikalpābhāvāt śānteti /*

19. Absolute and conventional: *paramārtha* and *saṃvṛti*.

atredānīṃ ko 'sau yogī vidyate yaḥ paśyatīti cet / na paramārthataḥ kaścid ātmādiḥ svatantro 'sti yogī nāpi kaścit paśyati / kiṃtu saṃvṛtyā yathā rūpādiviṣayākārajñānotpādamātreṇa vijñānam eva loke tathā tathā vyavahriyate devadatto yajñadattaṃ jñānena paśyatīti na tu kaścid ātmādir asti / tathā'trāpi jñānam evādvayajñānanirābhāsam utpadyamānaṃ tathā vyapadiśyate nirābhāsena jñānena paśyatīti / na hi sarvadharmāṇāṃ paramārthato niḥsvabhāvatve 'pi saṃvṛtyā yogijñānam anyad vā pṛthagjñānaṃ neṣṭam / tathā coktam āryasatyadvayanirdeśe */ "paramārthato 'tyantābhāvaś ca saṃvṛtyā ca mārgaṃ bhāvayati" iti / anyathā śravakapratyekabuddhabodhisattvādipṛthagjanavyavasthā kathaṃ bhavet / kiṃtu yasya saṃvṛtyāpi kāraṇaṃ nāsti sa saṃvṛtyāpi notpadyate / yathā śaśaviṣāṇādi / yasya tu karanam*[39] *vidyate sa paramārthato 'līko 'pi samutpadyata eva / yathā māyāpratibimbādi / na ca māyādeḥ saṃvṛtyā pratītyasamutpāde paramārthato vastutvaprasaṅgaḥ / {219} tasya vicārākṣamatvāt / ataḥ sarvam eva māyopamaṃ jagat / tatra yathā kleśakarmamāyāvaśāt sattvānāṃ janmamāyā pravartate, tathā*

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[37] Following CIHTS. Tucci, *nirvāne* . T: *gźan dag ni chos thams cad ryen la rag las par mthoṅ nas mya ṅan las 'das pai blor gyur te /*

[38] Following CIHTS. Tucci: *tasmann*; Tib. *de lta bas.*

[39] *kāranaṃ* not in Skt. Added from T: *rgyu.*

yoginām api puṇyajñānasaṃbhāramāyāvaśāt yogijñānamāyā pravartata eva / tathā coktam āryaprajñāpāramitāyām / "kaścit śrāvakanirmitaḥ / kaścitpratyekabuddhanirmitaḥ / kaścid bodhisattvanirmitaḥ / kaścit tathāgatanirmitaḥ / kaścit kleśanirmitaḥ / kaścit karmanirmitaḥ / anena, subhūte, paryāyena sarvadharmānirmitopannaḥ" iti / ayaṃ tu viśeṣo yogināṃ pṛthagjanebhyaḥ / te hi māyākāravat tāṃ māyāṃ yathāvat parijñānāt satyato nābhiniviśante / tena te yogina ucyante / ye tāṃ bālapṛthagjanavat kautūhalaṃ satyatvenābhiniviṣṭās te viparītābhiniveśād bālā ucyanta iti sarvam aviruddham / tathā coktam āryadharmasaṃgītau / māyākāro yathā kaścin nirmitaṃ mokṣaṃ udyataḥ / na cāsya nirmite saṅgo jñātapūrvo yato 'sya saḥ // tribhavaṃ nirmitaprakhyaṃ jñātvā saṃbodhipāragaḥ / saṃnahyate jagaddhetor jñātapūrvaṃ jagat tathā // iti /

20. Progress in meditation, *yuganaddhamārga.*

evam anena krameṇa tattvaṃ bhāvayet / tatra ca layauddhatyādīn vyutthitān pūrvavat praśamayet / yadā tu sarvadharmaniḥsvabhāvatālambane ca layauddhatyādirahitam anabhisaṃskāreṇa pravṛttaṃ jñānaṃ bhavati, tadā śamathavipaśyanāyuganaddhavāhī mārgo niṣpanno bhavati / {220} tadā yāvat śaknoti tāvad adhimuktibalenādhimukticaryābhūmau sthito bhāvayet / tato yathecchaṃ paryaṅkam ābhujya vyutthāya punar evaṃ cintayet / yadi nāmānī dharmāḥ paramārthata eva niḥsvabhāvā apy ete saṃvṛtyā sthitā eva / tathā coktaṃ āryaratnameghe / kathaṃ bodhisattvo nairātmyakuśalo bhavati / iha, kulaputra, bodhisattvaḥ samyakprajñayā rūpaṃ pratyavekṣate vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ pratyavekṣate / sa rūpaṃ pratyavekṣamāṇo rūpasyotpādaṃ nopalabhate / nirodhaṃ nopalabhate / samudayaṃ nopalabhate / evaṃ vedanāyāḥ, saṃjñāyāḥ, saṃskārāṇāṃ, vijñānasyotpādaṃ nopalabhate / nirodhaṃ nopalabhate / samudayaṃ nopalabhate / ayaṃ ca paramārthato 'nutpādavihāriṇyā prajñayā na punar vyāvahārikeṇa svabhāvena" iti vistaraḥ / ete ca bālabuddhaya evaṃ niḥsvabhāveṣu bhāveṣu viparītābhiniveśāt saṃsāre paribhramanto vividhāni duḥkhāni pratyanubhavanti /mahākaruṇām evāmukhīkṛtya evam anuvicintayet / tathāhaṃ kariṣyāmi yathā sarvajñatvaṃ prāpya eteṣāṃ dharmatām, avabodhayeyam iti / {221} tataḥ sarvabuddhabodhisattvebhyaḥ pūjāstotropahāraṃ kṛtvā, āryabhadracaryāpraṇidhānam abhinirharet / tataḥ śūnyatākaruṇāgarbha eva sakaladānādipuṇya[jñāna]saṃbhāropārjane pravartate / tathā coktam āryadharmasaṃgītau / yathābhūtadarśino bodhisattvasya sattveṣu mahākaruṇā pravartate [evaṃ cāsya bhavati] idaṃ mayā samādhimukhaṃ sarvadharmayathābhūtadarśanaṃ ca sarvasattvānāṃ niṣpādayitavyam / sa tayā mahākaruṇayā saṃcodyamāno 'dhiśīlam adhicittam adhiprajñaṃ ca śikṣātrayaṃ paripūryānuttarāṃ samyaksaṃbodhim abhisaṃbudhyata iti / ayam eva prajñopāyayuganaddhavāhī bodhisattvānāṃ mārgo yat paramārthadarśane 'pi saṃvṛtiṃ nocchedayanti / saṃvṛtiṃ cānucchedayanto mahākaruṇāpūrvaṅgamā aviparyastā eva sattvārthakriyāsu pravartante /[40]*tatra yadi nāma lokottaraprajñāvasthāyām upāyasevanā na saṃbhavati / upāyasevanākāle tu bodhisattvasya māyākāravad aviparyastatvāl lokottarajñānāt prayogapṛṣṭhabhāvanī yathāvad vastuparamārthatattvābhiniveśanī prajñā saṃbhavaty eveti / bhavaty eva prajñopāyayuganaddhavāhī mārgaḥ / āryākṣayamatinirdeśe ca dhyānākṣayatayā prajñopāyayuganaddhavāhī mārgo 'nugantavyaḥ / uktam āryaratnameghe "kathaṃ bodhisattvo mahāyānakuśalo bhavati / iha bodhisattvaḥ sarvāsu śikṣāsu śikṣate śikṣāmārgaṃ ca nopalabhate /*

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[40] In T. and CIHTS this passage is placed at the end of section 21 after *anugantavyā.*

yac ca śikṣate tad api nopalabhate / {222} yaś ca śikṣyate tam api nopalabhate / na ca taddhetukam tannidānam tatpratyayam ucchedadṛṣṭau patati" iti /

21. *Pratipatti.*

āryadharmasamgītau coktam / katamā bodhisattvānāṃ pratipattiḥ / yat kiṃcit bodhisattvānāṃ kāyakarma, yat kiṃcid vākkarma, yat kiṃcin manaḥkarma [tat] sarvasattvāpekṣakaṃ pravartate mahākaruṇāpūrvaṅgamatvāt, mahākaruṇādhipatyaṃ sarvasattvahitasukhādhyāśayasamutthitam" iti / ayam evaṃ hitāśayaḥ saṃjñībhavati / sā mayā pratipattiḥ pratipattavyā sarvasattvānāṃ hitāvahā sukhāvahā / tasya skandheṣu māyāvat pratyavekṣaṇā pratipattir na ca skandhaparityāgaṃ spṛhatīti / dhātuṣv āśīviṣavat pratyavekṣaṇā pratipattir na ca dhātuparityāgaṃ spṛhatīti / āyataneṣu śūnyagrāmavat pratyavekṣaṇā pratipattir na cāyatanaparityāgaṃ spṛhatīti / rūpasya phenapiṇḍavat pratyavekṣaṇā pratipattir na ca tathāgatarūpakāyaviṭhapanā[ṃ] jahāti / vedanāyā budbudavat pratyavekṣaṇā pratipattir na ca tathāgatadhyānasamādhisamāpattisukhaniṣpādana prayogaṃ nārabhate / saṃjñāyāṃ marīcivat pratyavekṣaṇā pratipattir na ca tathāgatajñānaniṣpādanasaṃjñāyām apratipattiḥ / saṃskārāṇāṃ kadalīvat pratyavekṣaṇā pratipattir na ca buddhadharmasaṃskārāṇām apratipattiḥ / {223} vijñānasya māyāvat pratyavekṣaṇā pratipattir na ca jñānapūrvaṃgamakāyavāṅmanaska[rma]niṣpādanā 'pratipattir iti vistaraḥ / evam aparyanteṣu sūtränteṣu prajñopāyarūpā pratipattir anugantavyā /

22. The stages: *adhimukticaryā.*

evam anena krameṇa bodhisattvasya prajñām upāyaṃ ca satataṃ satkṛtya dīrghakālābhyāsena bhāvayato dvādaśāvasthāviśeṣā bhavanti / tā evāvasthā uttarottaraguṇapratiṣṭhārthena bhūmayo vyavasthāpyante / adhimukticaryābhūmer yāvad buddhabhūmir iti / tatra yāvat pudgaladharmanairātmyatattvaṃ na sākṣatkaroti / kevalaṃ dṛḍhatarādhimuktiḥ /[41] *mārādibhir apy abhedyo yadādhimuktibalena tattvaṃ bhāvayati / tadā dṛḍhādhimuktito 'dhimukticaryābhūmir vyavasthāpyate / asyām api bhūmau vartamāno bodhisattvaḥ pṛthagjano 'pi sarvabālavipattīḥ samatikrānto 'saṃkhyeyasamādhidhāraṇīvimokṣābhijñādīguṇāvita āryaratnameghe paṭhyate / asyā eva ca mṛdumadhyādhimātrādhimātratarāvasthācatuṣṭayena catvāri nirvedhabhāgīyāni vyavasthāpyante / tathā hi yadā [sarvadharmanairātmyaṃ bhāvayata]*[42] *iyatspaṣṭo jñānāloko [bhavati tadā uṣmagatanāmakaṃ nirvedhabhāgīyaṃ bhavati / sa cātra mahāyāna ālokalabdhasamādhir ucyate / {224} yadā tu sa eva jñānāloko]*[43] *madhyamaspaṣṭo bhavati, tadā mūrddhanāmakanirvedhabhāgīyaṃ bhavati vṛddhālokaś ca samādhir ucyate / yadā tu spaṣṭataro bāhyārthānābhāsajñānāloko jāyate, tadā vijñaptimātrāvasthānāt kṣāntināmakaṃ nirvedhabhāgīyaṃ bhavati / ekadeśapraviṣṭaś ca samādhir ucyate grāhyākārānupalambhapraveśāt / yadā tu*

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41 [/] CIHTS.

42 CIHTS: *bāhyārthaṃ vibhāvayatā.* T: *phyi rol gyi don rnam par 'jig pa,* "examining the external object".

43 Tucci's restoration from T.

grāhyagrāhakākārarahitam advayaṃ jñānaṃ vibhāvayet, tadāgradharmākhyāṃ nirvedhabhāgīyaṃ bhavati ānantaryaś ca sa samādhir ucyate / tadanantaram e[va] tattvapraveśāt / atra tāvad adhimukticaryābhūmiḥ /

23. The ten *bhūmis* and the *Buddhabhūmi.*

itarās tu bhūmayaḥ saṃkṣepata ekādaśāṅgaparipūrito vyavasthāpyante / tatra prathamā bhūmiḥ prathamaṃ pudgaladharmanairātmyatattvādhigamāṅgaparipūrito vyavasthāpyate / tathā hi yadāgradharmānantaraṃ prathamataraṃ lokottaraṃ sarvaprapañcarahitaṃ sarvadharmaniḥsvabhāvatāsākṣātkāri sphuṭataraṃ jñānam utpadyate, tadā bodhisattvaḥ samyaktvanyāmāvakrāntito, darśanamārgotpādāt, prathamāṃ bhūmiṃ praviṣṭo bhavati / ata evāsyāṃ bhūmau prathamato 'nadhigatatattvādhigamād bodhisattvaḥ pramudito bhavati / tata eṣā bhūmiḥ pramuditety ucyate / atra ca dvādaśottaraṃ darśanaheyaṃ kleśaśataṃ prahīyate / śeṣās tu bhūmayo bhāvanāmārgasvabhāvāḥ / {225} tāsu bhāvanāheyās traidhātukāḥ ṣoḍaśa kleśāḥ prahīyante / asyāṃ ca bhūmau bodhisattva[sya] [dharmadhātusamudāgamatā] prabodhāt svārtha iva parārthe pravartanāt, dānapāramitā 'tiriktatarā bhavati / sa ca bodhisattvaḥ samadhigatatattvo 'pi vā yāvan na śaknoti sūkṣmāpattiskhaliteṣu saṃprajanyavihārī bhavitum, tāvat prathamā bhūmiḥ / yadā tu śaknoti tadāsyāṅgasya paripūrito dvitīyā bhūmir vyavasthāpyate / ata evāsyāṃ bhūmau sūkṣmāpattiskhalitāsamudācārāt, śilapāramitā 'tiriktatarā bhavati sarvadauḥśīlyamalāpagamād iyaṃ bhūmir vimalety ucyate / sa sūkṣmāpattiskhaliteṣu saṃprajanyavihārī bhavati / yāvan na śaknoti sakalalaukikaṃ samādhiṃ samāpattuṃ yathāśrutaṃ cārtham ādhartuṃ tāvad dvitīyaiva bhūmiḥ / yadā śaknoti, tadā tasyāṅgasya paripūritas tṛtīyābhūmir vyavasthāpyate / asyāṃ ca bhūmau bodhisattvasya śrutadhāraṇyā sarvalaukikasamādhyabhinirhārārthaṃ sarvaduḥkhasahanāt, kṣāntipāramitā 'tiriktatarā bhavati / teṣāṃ samādhīnāṃ lābhād iyaṃ bhūmir apramāṇaṃ lokottaraṃ jñānāvabhāsaṃ karotīti prabhākarīty ucyate / sa pratilabdhalaukikasakalasamādhir api yāvan na śaknoti yathāpratilabdhair bodhipakṣair dharmair bahulaṃ vihartuṃ sarvasamāpattīnāṃ ca cittam upekṣituṃ tāvat tṛtīyā bhūmiḥ //{226} yadā tu śaknoti tadā tasyāṅgasya paripūritaś caturthī bhūmir vyavasthāpyate / asyāṃ bhūmau bodhisattvasyābhīkṣṇaṃ kāyavāṅmanojalpasamatikramaṇāya bodhipakṣair dharmair viharaṇāt, vīryapāramitā 'tiriktatarā bhavati / iyaṃ ca sakalakleśendhana[dāha]samarthasya bodhipakṣadharmārciṣa udgatatvād arciṣmatīty ucyate / so 'bhīkṣṇaṃ bodhipakṣadharmavihārī bhavati / yāvan na śaknoti satyāni bhāvayan saṃsārā[na]bhimukhaṃ nirvāṇābhimukhaṃ ca ceto vyāvartayituṃ upāyasaṃgṛhītān bodhipakṣān dharmān bhāvayitum tāvat caturthī bhūmiḥ / yadā tu śaknoti tadāsyāṅgasya paripūritaḥ pañcamī bhūmir vyavasthāpyate / ata evāsyām iyam upāyasaṃgṛhītabodhipakṣabhāvanā suṣṭhu duḥkena jīyate abhyasyatā iti sudurjayety ucyate / asyāṃ cāryasatyākārabhāvanābahulīkārāt, dhyānapāramitā 'tiriktatarā bhavati / upāyasaṃgṛhītabodhipakṣabahulavihārī ca bhavati / yāvan na śaknoti saṃsārapravṛttipratyavekṣaṇān nirvitsahayā cittasantatyā 'nimittavihāraṃ samāpattuṃ tāvat pañcamī bhūmiḥ / yadā śaknoti tadāsyāṅgasya paripūritaḥ ṣaṣṭhī bhūmir vyavasthāpyate / asyāṃ ca bodhisattvasya pratītyasamutpādabhāvanāvihārāt prajñāpāramitā 'tiriktatarā bhavati / ata eva prajñāpāramitāyā atiriktataratvāt, sarvabuddhadharmeṣv abhimukho 'syāṃ bhūmau vartata iti kṛtvā, abhimukhīty ucyate / so 'nimittavihāralābhī bhavati / yāvan na śaknoti niśchidram animittavihāraṃ samāpattum tāvat ṣaṣṭhī bhūmiḥ / {227} yadā śaknoti tadāsyāṅgasya paripūritaḥ saptamī bhūmir vyavasthāpyate / asyām api bhūmau bodhisattvaḥ sarvanimittaṃ nirnimittena pratividhyati

nimittakṛtavyavahāraṃ ca na virodhyati / ato 'syām upāyapāramitā 'tiriktatarā bhavati / iyaṃ ca bhūmir anābhogamārgopaśleṣāt suṣṭhu dūraṃgamāt, dūraṃgamā / [sa] niśchidrānimittavihārī bhavati / yāvan na śaknoty anābhogavāhinam animittavihāraṃ samāpattuṃ tāvat saptamī bhūmiḥ / yadā śaknoti tadāsyaṅgasya paripūrito 'ṣṭamī bhūmir vyavasthāpyate / asyāṃ ca [bhūmau] anābhogena kuśalapakṣayogāt praṇidhānapāramitā 'tiriktatarā bhavati / animittānabhogāprakampyatvād iyam acalety ucyate / so 'nābhogānimittavihārī ca bhavati / yāvan na śaknoti paryāyaniruktyādiprabhedaiḥ sarvākārasarvadharmadeśanāyāṃ vaśībhavituṃ tāvad aṣṭamī bhūmiḥ / yadā śaknoti tadāsyāṅgāsya paripūrito navāmī bhūmir vyavasthāpyate / asyāṃ ca [bhūmau] bodhisattvasya pratisaṃvidviśeṣalābhāt prajñābalaviśeṣayogād balapāramitā 'tiriktatarā bhavati / sarvākāradharmadeśanākauśalato 'navadyamativiśeṣalābhāt sādhumatī bhūmir ucyate / asyāṃ ca pratisaṃviccatuṣṭayalābhī bhavati / yāvan na śaknoti buddhakṣetraparṣannirmāṇādi darśayituṃ paripūrṇadharmasaṃbhogaṃ sattvaparipākaṃ ca kartuṃ tāvan navāmī bhūmiḥ / {228} yadā tu śaknoti tadāsyāṅgasya paripūrito daśamī bhūmir vyavasthāpyate / asyāṃ ca nirmāṇādinā sattvaparipācanāya jñānaviśeṣayogād bodhisattvasya jñānapāramitā 'tiriktatarā bhavati / iyaṃ ca dharmadeśanāmeghair ananteṣu lokadhātuṣu dharmapravarṣaṇād dharmameghety ucyate / aparair api skandhapariśuddhyādivyavasthāpanair bhūmīnāṃ vyavasthāpanam asti granthavistarabhayān na likhitam / sa pratilabdhanirmāṇādivaśito 'pi yāvan na śaknoti sarvasmin jñeye sarvākāram asaktam apratihataṃ jñānam utpādayituṃ tāvad daśamī bhūmiḥ / yadā śaknoti tadāsyāṅgasya paripūrito buddhabhūmir vyavasthāpyate / etac ca bhūmivyasthāpanam <u>āryasaṃdhinirmocane</u> nirdiṣṭam / asyāś ca buddhabhūmeḥ sarvākārasakalasaṃpatprakarṣaparyantagamanān nāparam utkṛṣṭaṃ sthānāntaram asti" iti / asyāś ca buddhabhūmer guṇapakṣaprabhedo buddhair api na śakyate sarvākāraṃ vaktum / tasyā aprameyatvāt kathām punar asmatsadṛśaiḥ / yathoktam <u>āryagandavyūhe</u> [guṇaikadeśaparyantaṃ nādhigacchet svayaṃbhuvaḥ / ni]rīkṣyamāno 'pi buddhadharmā hy acintiyāḥ // iti / {229} etāvat tu saṃkṣepeṇa vaktuṃ śakyate [44] [yath]ālabdho bhadantakamalaśīlaviśruto bodhisattvabhāvanākramaḥ samāptaḥ /

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat /
teṣām ca yo nirodha evaṃvādī mahāśramaṇaḥ //

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44 * [From here T. differs: *bdag daṅ gźan gyi don phun sum tshogs pa rab kyi mthar phyin pa ñes pa ma lus pa bsal ba'i mthar thug pa brñes nas saṅs rgyas bcom ldan 'das rnams chos kyi sku la bźugs te / loṅs spyod rdsogs pa daṅ sprul pa'i tshul gyis mdsad ciṅ 'khor ba ji srid par bźugs so / de lta bas na rtog pa daṅ ldan pa rnams kyis yon tan thams cad kyi 'byuṅ gnas bcom ldan 'das rnams la dad pa bskyed la de dag gi yon tan yoṅs su bsrgub pa'i phyir rnam pa thams cad kyi rab tu 'bad par bya'o / / sku gsum la sogs pa'i ranm par dbye ba ni yi ge maṅs kyis dogs te ma bris so / mdo sde dag gi tshul gyis* (Tucci: *gyi) lugs mthun pa / rgyal ba'i sras kyi lam 'di legs bśad pas // bdag gis bsod nams mi chuṅ gaṅ thob des / 'gro ba śes źan blo mchog myur thob śog // sa'i mṅa'i bdag dpal lha bstan pas bka'i stsal nas ---- ka ma la śī las bsgom pa'i rim pamdor bsdus pa 'di bgyis so / / bsgom rim daṅ po rdsogs so // // rgya gar gyi mkhan po pra jñā va rma daṅ / źu chen gyi lo tsā ba bande ye śes sde la sogs pas bsgyur ciṅ gtan la phab pa //* SKT reconstruction in CIHTS: *svaparārthasampattiprakarṣaparyantagataḥ aśeṣadoṣāpagamaniṣṭhāṃ prāpya bhagavān buddho dharmakāye sthitvā saṃbhoganirmāṇakāyābhyām anābhogenarūpeṇa aśeṣajagadarthaṃ kurvan yāvat saṃsāraṃ viharati / tasmāt prekṣāvadbhiḥ sarvaguṇākareṣu bhagavatsu śraddhā utpādanīyā, tadguṇaparisādhan-ārthaṃ sarvaprakāreṇa prayatitavyam / trikāyādivibhāgastu granthadistarabhayānna likhyate / nayasyānusāreṇa sūtrasya cātha saduktyā'sya mārgasya jinaputrakāṇām / mayānalpapuṇyaṃ yadāptaṃ ca tena parāmetu buddhiṃ jaganmandamāṣu // bhūpatiśrīdevarājavacanena kamalaśīlena bhāvanākramasya ayaṃ saṃkṣepaḥ kṛtaḥ // bhāvanākramaḥ prathamaḥ samāptaḥ /*

The Process of Meditation II [1]

{D42a1} ka ma la śī las mdsad pa'i sgom rim bar pa bźugs so[2]
rgya gar skad du / bhā va nā[3] *kra ma /*
bod skad du / bsgom[4] *pa'i rim pa /*
'jam dpal gźon nur gyur pa la phyag 'tshal lo //

The Process of Meditation, a work by Kamalaśīla, is contained herein.
In Sanskrit: *Bhāvanākrama*
In Tibetan: *bsGom pa'i rim pa*
Homage to Mañjuśrī!

theg pa chen po'i[5] *mdo sde'i gyis*[6] *rjes su 'jug pa rnams kyi*[7] *bsgom*[8] *pa'i rim pa mdor bśad do //*

'di la thams cad mkhyen pa ñid śin tu myur du thob par 'dod pa rtog[9] *pa dan ldan pas de thob par byed pa'i rgyu rnams dan rkyen rnams la mnon par brtson par bya'o / 'di ltar thams cad mkhyen pa ñid 'di ni rgyu med pa las 'byun bar mi run ste / thams cad kyan dus thams cad du thams cad mkhyen pa ñid du 'byun bar thal bar 'gyur ba'i phyir ro // bltos*[10] *pa med par 'byun na ni gan du yan thogs par mi run ste / gan gis na thams cad kyan thams cad mkhyen pa ñid du mi 'gyur ro // de lta bas na la lar brgya lam na 'ga' źig 'byun du zad pas dnos po thams cad ni rgyu la bltos*[11] *pa kho na yin no // thams cad mkhyen pa ñid du yan la lar brgya lam na 'ga' źig 'gyur te / dus thams cad du yan ma yin / gnas thams cad du ma yin / thams cad kyan ma yin pas de'i phyir de ni rgyu dan rkyen la bltos*[12] *par nes so //*

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[1] Tibetan text for this translation is principally based on Goshima and D. Departures from Goshima are noted. I have included all his footnotes regarding variations in the manuscripts. I have mainly followed Goshima in the division of paragraphs.

[2] Omitted in CD; P *par* for *bar pa*.

[3] CD *na*.

[4] NP sgom.

[5] CD *po*.

[6] CD *gyi*.

[7] CD *kyis*.

[8] NP *sgom*.

[9] CD *rtogs*.

[10] CD *ltos*.

[11] CD *ltos*.

[12] CD *ltos*.

The process of meditation for those who apply themselves in accordance with the Mahāyāna *sūtras* will now be explained in brief.

A thoughtful person who wishes to rapidly obtain the state of omniscience should strive for the causes and conditions that bring it about. Such omniscience cannot emerge without a cause; since (if it could) it would then absurdly follow that all beings would be omniscient at all times. If it were to emerge independently, there could be no obstructions to it anywhere -- obstructions on account of which not everyone becomes omniscient.[13] Because events occur only to certain people at certain times and places, all (events) are indeed dependent on causes. So too omniscience -- it arises for certain people, at certain times and places; but because it does not occur to everybody at all times and places, it is certain that it depends on causes and conditions.

rgyu daṅ rkyen de dag gi naṅ nas kyaṅ ma nor ciṅ ma tshaṅ ba med pa rnams bsten[14] *par bya'o // rgyu nor ba la nan tan byas na ni yun śin tu riṅ mo*[15] *źig gis kyaṅ 'dod pa'i 'bras bu 'thob pa med do// dper na rwa las 'o ma bźo ba bźin no // rgyu mtha' dag ma spyad*[16] *pa las kyaṅ 'bras bu 'byuṅ ba med de / sa bon la sogs pa gaṅ yaṅ ruṅ ba źig med na myu gu la sogs pa 'bras bu mi 'byuṅ ba'i phyir ro // de lta bas na 'bras bu 'dod pas rgyu daṅ rkyen ma nor ba daṅ mtha' dag la bsten par bya'o //*

Moreover, from among those causes and conditions one should adhere to those which are non-erroneous and complete. If one applied oneself to an *erroneous cause*, even for a very long time, one would not obtain the effect sought for. For example, it would be like milking the horn of a cow for milk. The effect also will not arise from not putting into practice *all its causes*, since an effect such as a sprout will not occur if any one (of its causes), such as the seed, is missing. Therefore someone who seeks a result should adhere to its causes and conditions -- non-erroneous and complete.

'bras bu thams cad mkhyen pa ñid kyi[17] *rgyu daṅ rkyen de dag gaṅ źe na / smras pa / bdag lta bu dmus loṅ daṅ 'dra bas de dag bstan*[18] *par mi nus mod kyi / 'on kyaṅ bcom ldan 'das ñid kyis mṅon par rdsogs par saṅs rgyas nas gdul bya rnams la ji skad bśad pa de bźin du bdag gis bcom ldan 'das kyis bka'*[19] *ñid bśad do //*

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13 Here I have understood the expression *gaṅ gis na* as '(that) on account of which,' (Sanskrit *yena*), taking this relative clause to refer back to the obstructions to omniscience.

14 P *sten.*

15 CD *po.*

16 NP *dpyad.*

17 P *gyi.*

18 DN *bsten.*

19 D *bdag.*

bcom ldan 'das kyis der bka' stsal pa / "gsaṅ ba pa'i bdag po thams cad mkhyen pa'i ye śes de ni sñiṅ rje'i rtsa ba las byuṅ ba yin / byaṅ chub kyi sems kyi rgyu las byuṅ ba yin /{D42b1} thabs kyis mthar phyin pa yin no" źes 'byuṅ ṅo //

de lta bas na thams cad mkhyen pa ñid thob par 'dod pas sñiṅ rje daṅ / byaṅ chub kyi sems daṅ / thabs daṅ gsum po 'di dag la bslab par bya'o // sñin rjes bskyod[20] *na byaṅ chub sems dpa' rnams sems can thams cad mṅon par gdon pa'i phyir ṅes par dam 'cha' bar 'gyur ro // de nas bdag ñid la lta ba bsal nas śin tu bya dka' źiṅ rgyun mi 'chad la yun riṅ por bsgrubs*[21] *pa'i bsod nams daṅ ye śes kyi tshogs la gus par 'jug go // de źugs nas ṅespar bsod nams daṅ ye śes kyi tshogs yoṅs su rdsogs par bsgrub*[22] *bo // tshogs rnams yoṅs su rdsogs na thams cad mkhyen pa ñid lag mthil du*[23] *thob pa daṅ 'dra bar 'gyur ro //*

Now, if it is asked what are the causes and conditions of which omniscience is the effect, I say that one like me, who is as if blind by birth, cannot explain them. What I can do, however, is convey them in accordance with the very words of the Illustrious One, just as he conveyed them to his disciples after he became enlightened.

The Illustrious One said to them, "O Master of Secrets, the wisdom of omniscience has arisen from the root which is compassion. It has arisen from the cause which is the thought of Awakening. It has reached its completion through method."

Thus one seeking to attain omniscience should train in the triad of compassion, the thought of Awakening and method. When moved by compassion, bodhisattvas will definitely make vows for the sake of rescuing all sentient beings. Then, having removed self-centredness, they will devotedly apply themselves to the accumulations of merit and knowledge, which are extremely hard work and which are perfected uninteruptedly over a long period of time. Once they have embarked upon it, there can be no doubt that they will thoroughly perfect the accumulations of merit and knowledge. When the accumulatons are complete, it will be as if omniscience is contained in the palm of one's hand.

de bas na thams cad mkhyen pa ñid kyi rtsa ba ni sñiṅ rje kho na yin pas de ni thog ma kho nar goms pas bya'o //

chos yaṅ dag par sdud pa las kyaṅ bka' stsal te / "bcom ldan 'das, byaṅ chub sems dpas[24] *chos rab tu maṅ po la bslab par mi bgyi'o // bcom ldan 'das byaṅ chub sems dpas*[25] *chos gcig rab*

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[20] C *bskyed.*

[21] NP *bsgrub.*

[22] CD *sgrub.*

[23] CD *lag tu.*

[24] NP *dpa'*

[25] N omits *dpas.* P *dpa'.*

tu bzuṅ[26] *źiṅ rab tu rtogs par bgyis na*[27] *saṅs rgyas kyi chos thams cad de'i lag mthil du mchis pa lags so // chos gcig po gan źe na / 'di lta ste / sñiṅ rje chen po'o" źes byuṅ ṅo //*

sñiṅ rje chen po yoṅs su zin pas na, saṅs rgyas bcom ldan 'das rnams raṅ gi don phun sum tshogs pa mtha' dag brñes[28] *kyaṅ sems can gyi khams mthar thug pa'i bar du bźugs par mdsad do // ñan thos bźin du mya ṅan las 'das pa'i groṅ khyer śin tu źi bar yaṅ 'jug par mi mdsad de / sems can la gzigs nas mya ṅan las 'das pa'i groṅ khyer źi ba de lcags kyi khaṅ pa 'bar ba bźin du thag riṅ du spoṅ*[29] *bas bcom ldan 'das rnams kyi*[30] *mi gnas pa'i mya ṅan las 'das pa'i rgyu ni sñiṅ rje chen po*[31] *de ñid yin no //*

Therefore, because this very compassion is the root of omniscience, it should be practiced right from the start.

As was said in the *Dharmasaṃgīti*, "Illustrious One! A bodhisattva should not train in too many teachings. Illustrious One, when a bodhisattva has thoroughly embraced one teaching, thoroughly understood it, then all the qualities of the Buddha are there in the palm of his hand. And if it is asked what is this one teaching, it is nothing other than great compassion."

Because they are fully possessed by great compassion the Illustrious Buddhas remain in the world until reaching its end -- in spite of the fact that they have already acquired all of their own perfections. They will not enter the serene citadel of *nirvāṇa*, as śrāvakas do. Having contemplated sentient beings, they distance themselves from the serene citadel of *nirvāṇa* as though it were a blazing house of iron. Thus the cause of the Buddhas' nonabiding *nirvāṇa* is precisely that great compassion.

de la sñiṅ rje bsgom pa'i rim pa de daṅ po 'jug pa nas brtsams te brjod par bya'o // thog mar re źig btaṅ sñoms bsgoms[32] *pas sems can thams cad la rjes su chags pa daṅ / khoṅ khro ba bsal te / sñoms pa'i sems ñid bsgrub par bya'o // {D43a1} sems can thams cad bde ba ni 'dod sdug bsṅal ba ni mi 'dod la / thog ma med pa can gyi 'khor ba na*[33] *sems can gaṅ lan brgyar bdag gi gñen du ma gyur pa de gaṅ yaṅ med do sñam du yoṅs su bsam źiṅ / 'di la bye brag ci źig yod na la la la ni rjes su chags la la la ni khoṅ khro bar gyur pas*[34] *de lta bas na bdag gis sems can thams cad la sems sñoms pa ñid du bya'o sñam du de ltar yid la bya źiṅ bar ma phyogs nas brtsams te*

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26 CD *gźuṅ*.

27 NP *nas*.

28 P *brñed*.

29 NP *soṅ*.

30 NP *kyis*.

31 NP *po'i*.

32 NP *bsgom*.

33 C *ni*. NP *nas*.

34 P omits *pas*. N *pa*.

mdsa' bśes dan dgra la sems sñoms pa ñid du bsgom mo //

Here then, starting from the very outset, the stage of cultivating compassion should be explained. Initially, at the beginning, one cultivates equanimity -- thereby clearing away anger and attachment towards any sentient being. Thus even-mindedness should be produced. Thinking, "All sentient beings desire happiness and do not desire suffering. In beginningless *saṃsāra* there is no sentient being who has not been a relative of mine at least a hundred times ..." -- what distinction could there be among them that one could be attached to some and angry at others? Therefore, taking it to heart that one should act with even-mindedness towards all sentient beings, commencing from a position of neutrality, one cultivates even-mindedness towards friends and enemies alike.

de nas sems can thams cad la sems sñoms pa ñid du bsgrubs nas byams pa bsgom mo // byams pa'i chus[35] *sems kyi*[36] *rgyud brlan te gser yod pa'i sa gźi bźin du byas la sñin rje'i sa bon btab na bde blag tu śin tu yons su rgyas par 'gyur ro //*

de nas sems kyi rgyud byams pas bsgos nas sñin rje bsgom par bya'o // sñin rje de ni sems can sdug bsnal ba thams cad[37] *sdug bsnal de dan bral bar 'dod pa'i rnam pa yin no //*

khams gsum pa'i[38] *sems can thams cad ni sdug bsnal ñid rnam pa gsum gyis ci rigs par śin tu sdug bsnal ba dag yin pas de'i phyir sems can thams cad la de bsgom par bya ste /*

'di ltar "re źig sems can dmyal ba pa'i sems can gan dag yin pa de dag ni rgyun mi 'chad cin yun rin la tsha ba la sogs pa'i sdug bsnal sna tshogs kyi chu bor byin ba kho na yin no" źes bcom ldan 'das kyis bka' stsal to // de bźin du "yi dags rnams kyan phal cher śin tu mi bzad pa'i bkres pa dan skom pa'i sdug bsnal gyi mes bskams pa'i lus śin tu sdug bsnal man po myon no" źes bka' stsal to // dud 'gro rnams kyan gcig la gcig za ba dan / khro ba dan / gsod pa dan / rnam par 'tshe ba la sogs pa'i sdug bsnal rnam pa man po myon ba kho nar snan no // [8] mi rnams kyan 'dod pa yons su tshol bas phons pas[39] *gcig la gcig 'khu ba dan / gnod pa byed pa*[40] *dan / sdug pa dan bral ba dan / mi sdug pa dan phrad pa dan / dbul phons las gyur pa la sogs pa'i sdug bsnal dpag tu med pa ñams su myon bar snan no // {D43b1} gan dag 'dod chags la sogs pa'i ñon mons pa'i*[41] *kun nas dkris pa dag dan / gan dag lta ba nan pa rnam pa sna tshogs gzin gzin bar gyur pa de dag*[42] *thams cad kyan sdug bsnal gyi rgyu yin pas gad ka na 'dug pa bźin du śin tu sdug bsnal ba kho na yin no // lha rnams kyan thams cad 'gyur ba'i sdug bsnal ñid kyis sdug bsnal ba dag ste*

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[35] NP omits *chus.*

[36] NP *kyis.*

[37] NP *rnams la.*

[38] P omits *pa'i.*

[39] CD *nas.*

[40] *byed pa* omitted in NP.

[41] CD *pas.*

[42] CD omit *dag.*

/ 'dod pa na spyod pa'i lha gaṅ dag[43] *yin pa de dag ni rtag tu 'chi 'pho ba daṅ ltuṅ ba la sogs pa'i 'jigs pa'i mya ṅan gyis sems la gnod na ji ltar bde / 'du byed kyi sdug bsṅal ñid ni las daṅ ñon moṅs pa'i mtshan ñid kyi rgyu'i gźan gyi dbaṅ gi ṅo bo ñid daṅ / skad cig re re la 'jig pa'i ṅaṅ can gyi mtshan ñid de / 'gro ba thams cad la khyab pa yin no //*

Next, having established even-mindedness, one cultivates kindness. Saturating the mental continuum with the waters of kindness so that it becomes like a soil of gold, when the seed of compassion is sewn there it readily flourishes.

Then, having permeated the mental continuum with kindness, one should cultivate compassion. And that compassion consists in the wish that all suffering sentient beings might be free from that suffering.

Every sentient beings in the three worlds is thoroughly miserable due to the three kinds of suffering, each according to its respective circumstances; hence compassion should be cultivated towards *all* sentient beings.

On this point the Illustrious One said, "First of all, as for those beings who are the denizens of the hells, they are truly submerged in a torrent of myriad sufferings, such as uninterupted protracted heat." Similarly he said, "The hungry ghosts also undergo incredible suffering, their bodies nearly entirely withered away by agonizing fires of intolerably intense hunger and thirst." "As for the animals, they do seem to experience many kinds of suffering, such as mutual malice, mutilation, slaughter and consumption." People as well are seen experiencing endless sufferings, such as mutual insult and injury, seperation from the agreeable, union with the disagreeable and everything that is born from poverty -- (all) on account of neediness and the pursuit of desires. All those minds which are ensnared by the various snares of the afflictions of passion and so forth, which have become a tangle of all kinds of mistaken view -- all (such mindsets) are causes of suffering and are therefore extremely miserable, like being stuck in a pit. Even the gods are subject to suffering due to the state of suffering which is universal change. As far as those gods who partake of desire go, how can they be happy when their minds are constantly oppressed by the misery which is fear of death, decline and so on? And the suffering of conditioning penetrates all living beings on account of their having a nature of subservience to causes which are actions and afflictions, and a characteristic which is the natural tendency to decay moment by moment.

de bas na 'gro ba mtha' dag ni sdug bsṅal gyi me lce 'bar ba'i naṅ du źugs pa yin par bltas la / ji ltar bdag[44] *sdug bsṅal mi 'dod pa ltar gźan thams cad kyaṅ de daṅ 'dra'o sñam du bsam źiṅ / kye ma kyi hud bdag la sdug pa'i sems can 'di dag sdug bsṅal na sdug bsṅal de las ji ltar thar bar bya źes bdag ñid sdug bsṅal ba bźin du byed ciṅ de daṅ bral bar 'dod pa'i rnam pa'i sñiṅ rje de*[45] *tiṅ ṅe dsin la*[46] *'dug kyaṅ ruṅ / spyod la thams cad du yaṅ ruṅ ste / (dus thams cad du yaṅ ruṅ ste*

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[43] NP omit *dag*.

[44] N omits *bdag*.

[45] D *des*.

[46] NP *las kyaṅ* for *la*.

/)[47] *dus thams cad du sems can thams cad la bsgom par bya ste / thog ma kho nar mdsa' bśes kyi phyogs rnams la ji skad smos pa'i sdug bsṅal sna tshogs ñams su myoṅ bar mthoṅ bas*[48] *bsgom par bya'o // de nas sems can mñam pa ñid kyis*[49] *bye brag med par mthoṅ nas sems can thams cad ni bdag gi gñen du gyur pa kho na'o sñam du yoṅs su bsam źiṅ bar ma'i phyogs rnams la bsgom par bya'o //*

Thus when it is seen that all beings are immersed in the blazing flames of suffering, the compassion which consists in the desire to be free from suffering reflects, "Just as I do not wish to suffer, so it is with everyone else. Alas, alas! These sentient beings, so dear to me, are suffering! How can they be freed from it?" Taking them to be like oneself in suffering, such compassion towards all beings should be cultivated at all times -- whether one is in a state of concentration or engaged in any activity whatsoever. And to begin with, it should be developed by seeing that the above-described surfeit of sufferings is experienced among one's own friends. Then, having recognized that sentient beings are without distinction owing to their basic similarity, and reflecting that indeed all sentient beings have been one's own relations, neutral parties should be meditated upon.

gaṅ gi tshe de la mdsa' bśes kyi phyogs bźin du sñiṅ rje de mñam par źugs par gyur pa de'i tshe phyogs bcu'i sems can thams cad la bsgom par bya'o / gaṅ gi tshe bu chuṅ ṅu sñiṅ du sdug pa sdug[50] *bsṅal bar gyur pa'i ma bźin du, bdag ñid kyi*[51] *śin tu sdug pa*[52]*sdug bsṅal ba las 'don par 'dod pa'i rnam pa raṅ gis 'jug pa'i sñiṅ rje de sems can thams cad la mñam par źugs par gyur pa de'i tshe rdsogs pa źes bya ste*[53] */ sñiṅ rje chen po'i miṅ yaṅ 'thob bo // {D44a1} byams pa bsgom pa ni mdsa' bśes kyi phyogs la*[54] *thog mar byas nas bde ba daṅ phrad par 'dod pa'i rnam par ste / rim gyis tha mal pa daṅ dgra la yaṅ bsgom par bya'o //*

de ltar de sñiṅ rje goms par byas nas rim gyis sems can mtha' dag mṅon par 'don par 'dod pa raṅ gi ṅaṅ gis 'byuṅ ba ñid du 'gyur ro //

When that compassion has been equally engaged towards them as towards those in the position of friends, then it should be developed towards all the beings of the ten directions. When that compassion has been equally engaged towards all sentient beings, naturally taking the form of wishing to rescue one's own very dear ones from suffering -- just like the mother of a cherished

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47 NP only.

48 NP *bar.*

49 NP *kyi.*

50 D *sdag.*

51 CD *kyis.*

52 CD omit *sdug pa.*

53 *rdsogs pa źes bya ste* omitted in NP.

54 NP omit *la.*

little child who has come into suffering -- then, at that time, it is said to be perfected. And it obtains the name great compassion. This meditation of loving kindness, having first been cultivated towards friends and consisting in the wish for them to meet with happiness, should be gradually extended even towards indifferent people and enemies.

In this way, having practiced compassion, the wish to rescue all sentient beings gradually comes to arise on its own.

des na rtsa ba'i[55] *sñiṅ rje goms par byas nas, byaṅ chub kyi sems bsgom par bya'o // byaṅ chub kyi sems de ni rnam pa gñis te kun rdsob daṅ / don dam pa'o // de la kun rdsob pa ni sñiṅ rjes sems can mtha' dag mṅon par 'don par dam bcas nas 'gro ba la phan gdags*[56] *pa'i phyir saṅs rgyas su gyur cig sñam du bla na med pa yaṅ dag par rdsogs pa'i byaṅ chub tu*[57] *'dod pa'i rnam pas sems daṅ po bskyed pa'o // de yaṅ tshul khrims kyi le'u las bstan pa'i cho ga bźin du byaṅ chub sems dpa'i sdom pa la gnas pa mkhas pa pha rol po las sems*[58] *bskyed par bya'o // de ltar kun rdsob pa'i*[59] *byaṅ chub kyi sems bskyed nas don dam pa'i byaṅ chub kyi sems bskyed pa'i phyir 'bad par bya'o // don dam pa'i byaṅ chub kyi sems de ni 'jig rten las 'das pa spros pa mtha' dag daṅ bral ba / śin tu gsal ba / don dam pa'i spyod yul / dri ma med pa / mi g'yo ba / rluṅ med pa'i mar me'i rgyun ltar mi g'yo ba'o*[60] *//*

Thus having practiced the compassion which is the root, one should cultivate the thought of Awakening. The thought of Awakening is of two kinds: conventional and ultimate. Now as for the conventional, it is the initial mindset generated by someone wishing for unsurpassed perfect Awakening after vowing, out of compassion, to rescue all sentient beings: "May I attain Buddhahood in order to help all living beings!" Moreover, this mind(set) should be produced by relting on the foundation of another person, a wise person who is already established in bodhisattva vows according to the method taught in the Morality chapter. In this way, having generated the conventional thought of Awakening, one should exert oneself in order to generate the ultimate thought of Awakening. As for this ultimate thought of Awakening -- it is utterly beyond this world, free from all conceptual proliferation, extremely clear, the sphere of the ultimate, stainless, unmoving and steady as the stream of a lamp out of the wind.

de grub[61] *pa ni rtag tu gus par yun riṅ du źi gnas daṅ lhag mthoṅ gi rnal 'byor goms par*

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55 NP *ba*.

56 NP omit *gdags*.

57 CD omit *tu*.

58 NP omit *sems*.

59 NP *kyi* for *pa'i*.

60 NP *g'yos pa'o*.

61 CD *'grub*.

byas pa[62] *las 'gyur te / 'phags pa* <u>*dgoṅs pa ṅes par 'grel pa*</u> *las ji skad du / "byams pa gaṅ yaṅ ñan thos rnams kyi'am / byaṅ chub sems dpa' rnams kyi'am de bźin gśegs pa rnams kyi*[63] *dge ba'i chos 'jig rten pa daṅ 'jig rten las 'das pa thams cad kyaṅ źi gnas daṅ lhag mthoṅ gi 'bras bu yin par rig par bya'o" źes gsuṅs pa lta bu'o //*

Its acheivement arises from having been practiced in the union of tranquillity and insight, for a long time, constantly with veneration. As it is said in the noble *Saṃdhinirmocanasūtra,* "O Maitreya! All the worldly and transcendental qualities that constitute the virtues of śrāvakas, bodhisattvas and Tathāgatas should be understood as the result of tranquillity and insight."

de gñis kyis tiṅ ṅe 'dsin thams cad bsdus pa'i phyir rnal 'byor pa thams cad kyis[64] *dus thams cad du ṅes par źi gnas daṅ lhag mthoṅ bsten par bya ste / 'phags pa* <u>*dgoṅs pa ṅes par 'grel pa*</u> *de ñid las bcom ldan 'das kyis ji skad du / "ṅas ñan thos rnams daṅ / {D44b1} byaṅ chub sems 'dpa rnams / de bźin gśegs pa rnams kyi*[65] *tiṅ ṅe 'dsin rnam pa du ma bstan pa gaṅ dag yin pa de dag thams cad źi gnas daṅ lhag mthoṅ gis bsdus par rig par bya'o" [18] źes gsuṅs pa lta bu'o //*

Since all concentrations (*samādhis*) are encompassed by those two, every yogin must adhere to them at all times. As was said in that very same noble *Saṃdhinirmocanasūtra,* "All the myriad concentrations taught by me -- whether they be of śrāvakas, bodhisattvas or Tathāgatas - all should be understood as included in tranquillity and insight." In this way it is explained.

źi gnas tsam 'ba' źig goms par byas pas ni rnal 'byor pa rnams kyi sgrib pa[66] *mi*[67] *spoṅ*[68] *gi*[69] */ re źig ñon moṅs pa rnam par gnon pa tsam du zad de*[70] */ śes rab kyi snaṅ ba 'byuṅ*[71] *ba med par bag la ñal legs par choms mi srid pa'i phyir bag la ñal legs par choms par mi 'gyur ro //*

de bas na 'phags pa <u>*dgoṅ pa ṅes par 'grel pa*</u> *de ñid las "bsam gtan gyis ni ñon moṅs pa rnams rnam par gnon to // śes rab kyis ni bag la ñal legs par 'joms par byed do" źes bka' stsal to //*

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62 NP *bya ba.*

63 NP *kyis.*

64 NP *kyi.*

65 NP *kyis.*

66 N adds *rnams.*

67 P adds *rnams.*

68 NP *spoṅs.*

69 NP *kyi.*

70 NP *do //.*

71 CD *byuṅ.*

'phags pa tiṅ ṅe 'dsin gyi[72] *rgyal po las kyaṅ /*

"tiṅ ṅe 'dsin de sgom[73] *par byed mod kyi //*
de ni bdag[74] *tu 'du śes 'jig mi byed //*
de ni ñon moṅs phyir rab tu 'khrugs //
lhag spyod 'di na[75] *tiṅ ṅe 'dsin bsgom pa bźin //*
gal te chos la bdag med so sor rtog //
so sor de brtags gal te bsgom pa ni //
de ñid mya ṅan 'das thob 'bras bu'i rgyu //
rgyu gźan gaṅ yin des ni źi mi 'gyur //"

źes gsuṅs so //

By merely becoming practiced in tranquillity alone, yogins do not eliminate their obscurations *(sgrib pa,* Skt: *avarana)*; on the contrary, their afflictions *(ñon moṅs pa,* Skt: *kleśa)* are only repressed for a little while. Their latent tendencies (*bag la ñal,* Skt: *anuśaya)* would not have been properly rooted out, since one cannot do that unless one has given rise to the light of Wisdom.

Thus from that very same noble *Saṃdhinirmocanasūtra,* "Afflictions can be repressed by absorption, but it is by wisdom that the latent tendencies are properly rooted out."

And from the noble *Samādhirājasūtra:*

Although indeed one might cultivate that concentration
Self-conception would not be disengaged
Again one's afflictions would become enraged
Just as in Udraka's cultivation of concentration.
If one discerns the identitylessness of *dharmas*
And having discerned thus, if there is cultivation
That itself is the cause which has its effect the attainment of *nirvāṇa*
Through any other cause true peace does not transpire.

byaṅ chub sems dpa'i sde snod las kyaṅ / "gaṅ dag byaṅ chub sems dpa'i sde snod kyi chos kyi rnam graṅs 'di ma thos / 'phags pa'i chos (daṅ)'dul ba ma thos par, tiṅ ne 'dsin tsam gyis chog par 'dsin pa ni ṅa rgyal gyi[76] *dbaṅ gis mṅon pa'i ṅa rgyal du ltuṅ źiṅ / skye ba daṅ / rga ba daṅ / na ba daṅ / 'chi ba daṅ / mya ṅan daṅ smre sṅags 'don pa daṅ / sdug bsṅal ba daṅ / yid mi bde ba daṅ / 'khrug pa las yoṅs su mi grol / 'gro ba drug tu*[77] *'khor ba las yoṅs su mi grol / sdug bsṅal gyi phuṅ po las kyaṅ yoṅs su mi grol te / de la dgoṅs nas de bźin gśegs pas 'di skad ces gźan*

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72 CD omit *gyi.*

73 N *bsgom.*

74 CD *rtag.*

75 CNP *ni.*

76 NP omit *gyi.*

77 CD *gyi.*

la rjes su mthun pa thos pa ni rga śi las grol bar 'gyur ro źes bka' stsal to" źes gsuṅs so //

And also from the *Bodhisattvapiṭaka,* "Those who do not pay heed to the enumeration of teachings of the *Bodhisattvapiṭaka,* who do not heed the noble teaching and rules of conduct (*vinaya*), who are satisfied with mere concentration, they fall prey to intellectual arrogance because of such pride. They will not be liberated from birth, old age, illness, death, misery, lamentation, pain, dissatisfaction and disquiet; nor will they be liberated from the cycle of the six realms of beings, nor from the aggregates of suffering. So, with such people in mind, the Tathāgata taught that one who pays heed by faithfully following another,[78] might yet be delivered from old age and death."

de lta bas na sgrib pa mtha' dag spaṅs nas yoṅs su dag pa'i ye śes 'byuṅ bar 'dod pas[79] źi gnas la gnas śin śes rab bsgom par bya'o // {D45a1} de skad du / 'phags pa dkon mchog brtsegs pa las kyaṅ bka' stsal te /

> *"tshul khrims la ni gnas nas tiṅ ṅe 'dsin thob ste //*
> *tiṅ ṅe 'dsin thob nas kyaṅ śes rab sgom[80] par byed //*
> *śes rab kyis ni ye śes rnam par dag pa 'thob[81] //*
> *ye śes rnam par dag pas tshul khrims phun sum tshogs"*

źes bka' stsal to //

Thus having renounced all obscurations, one who wants pure knowledge to arise must cultivate wisdom while abiding in tranquillity. Just as has been said in the noble *Ratnakuṭa:*

> Having become established in morality, one cultivates concentration
> Having attained concentration, one cultivates wisdom
> Through wisdom very pure knowledge is attained
> Through very pure knowledge morality is perfected.

'phags pa theg pa chen po la dad pa bsgom pa'i mdo las kyaṅ /[82] rigs kyi bu, śes rab la ñe bar mi gnas na byaṅ chub sems dpa'i theg pa pa[83] rnams kyi theg pa chen po la dad pa theg pa chen po la ji ltar yaṅ 'byuṅ bar ṅa[84] mi smra'o // rig kyi bu rnam graṅs 'dis kyaṅ 'di ltar byaṅ chub

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78 *gźan la rjes su mthuns pa thos pa* - Literally, "faith-in-another-hearing ." Here, perhaps, the necessity of a teacher is indicated.

79 NP *pa.*

80 C *bsgom.*

81 P *thob.*

82 This section highly corrupt.

83 CD *dpa' for dpa'i theg pa pa.*

84 N *de.*

sems dpa' rnams kyi theg pa chen po la dad pa, theg pa chen po la 'byuṅ ba gaṅ ci yaṅ ruṅ / de[85] *thams cad ni rnam par ma g'yeṅs pa'i sems kyis*[86] *don daṅ chos yaṅ dag par bsams*[87] *pa las byuṅ bar rig par bya'o" źes bka' stsal to //*

And from the noble *Prasādaprabhāvanāsūtra,* "O Noble Son! I do not say that someone who has faith in the Mahāyāna of the bodhisattvas will somehow emerge in that Mahāyāna without abiding in wisdom. According to this method, O Noble Son, whosoever would emerge in the Mahāyāna, possessed of faith in the Mahāyāna of the bodhisattvas, should be understood to have emerged (there) from properly considering the teaching and its meaning with an unagitated mind."[88]

źi gnas daṅ bral ba'i lhag mthoṅ 'ba' źig gis ni rnal 'byor pa'i sems yul rnams la rnam par g'yeṅs par[89] *'gyur gyis*[90] */ rluṅ gi naṅ na 'dug pa'i mar me bźin du brtan*[91] *par mi 'gyur ro //*

de bas na ye śes kyi snaṅ ba śin tu gsal bar mi 'byuṅ ste / de lta bas na gñis ka daṅ 'dra bar bsten par bya'o // de'i phyir 'phags pa yoṅs su mya ṅan las 'das pa chen po'i mdo las kyaṅ "ñan thos rnams kyis ni de bźin gśegs pa'i rigs mi mthoṅ ste / tiṅ ṅe 'dsin gyi śas che ba'i phyir daṅ / śes rab chuṅ ba'i phyir ro // byaṅ chub sems dpa' rnams kyis ni mthoṅ mod kyi mi gsal te / śes rab kyi śes che ba'i phyir daṅ / tiṅ ṅe 'dsin chuṅ ba'i phyir ro[92]*// de bźin gśegs pas ni thams cad gzigs te / źi gnas daṅ lhag mthoṅ mtshuṅs par ldan pa'i phyir ro" źes bka' stsal te / źi gnas kyi stobs kyis*

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85 NP *ste* for */ de.*

86 CNP *kyi.*

87 NP *bsam.*

88 Version 2 following *Mahāyānaprasādaprabhāvanāsūtra* P. Vol. 32 No.812 23b2-5 (Given in Goshima pp. 20&22): *śes rab la ñe bar mi gnas na rigs kyi bu byaṅ chub sems dpa'i theg pa chen po'i phyir theg pa chen po la dad pa ji ltar yaṅ mi skye'o źes ṅa smra'o // rigs kyi bu byaṅ chub sems dpa' tshogs ma bsags kyaṅ theg pa chen po'i chos ñan tam sems kyaṅ ruṅ ste / źi gnas daṅ lhag mthoṅ la gnas theg pa chen po'i phyir theg pa chen po la dad skye'o // sems rtse gcig tu mi byed ciṅ theg pa chen po'i chos mi 'dsin theg pa chen po la dad pa mi skye'o // rigs kyi bu byaṅ chub sems dpa' gab la la theg pa chen po'i phyir theg pa chen po la dad pa skye ba de thams cad ni mi g'yeṅ ba'i sems kyis chos kyi don la rtog pa las skye bar rnam graṅs 'dis de ltar rig par bya'o //* O Noble Son! I say that faith in the Mahāyāna with a view towards [entering] the Mahāyāna of the bodhisattvas will not arise in any way if one is not abiding in wisdom. O Noble Son, even if one had not acquired the accumulations of the bodhisattvas or thought, "May I listen to the teachings of the Mahāyāna," still, having become established in tranquillity and insight such faith will arise. Not making the mind one-pointed, not comprehending the Mahāyāna -- faith in the Mahāyāna does not arise. For any bodhisattva whatsoever, any such faith in the Mahāyāna which arises, arises from contemplating the reality of the teaching with an unagitated mind." Thus it is that this method should be understood.

89 CD *g'yen bar.*

90 CD *gyi.*

91 NP *gnas.*

92 NP *daṅ.*

ni mar me rluṅ gis[93] *ma bskyod*[94] *pa bźin du rnam par rtog pa'i rluṅ rnams kyis*[95] *sems g'yo bar mi 'gyur ro // lhag mthoṅ gis ni lta ba ṅan pa'i dri ma mtha' dag spaṅs pas gźan dag gis mi phyed de / zla ba sgron ma'i mdo las ji skad du /*

> *"źi gnas stobs kyis g'yo ba med par 'gyur //*
> *lhag mthoṅ gis ni ri daṅ 'dra bar 'gyur" //*

{D45b1} źes gsuṅs pa lta bu'o // de lta bas na gñis ka la rnal 'byor du byas par gnas so //

de la thog mar re źig rnal 'byor pas gaṅ gis[96] *bde bar myur du źi gnas daṅ lhag mthoṅ 'grub par 'gyur ba źi gnas daṅ lhag mthoṅ gi tshogs la je*[97] *bsten par bya'o //*

By means of insight alone, without tranquillity, the mind of the yogin would become distracted with respect to its objects; like a butter-lamp in the wind, it would not be stable.

And on account of that the light of knowledge would not be very distinct. Thus both should be practiced equally. For this reason it is also said in the noble *Mahāparinirvāṇasūtra,* "Because their wisdom is weak and their concentration strong, śrāvakas do not perceive the germinal essence *(rigs,* Skt: *gotra)* of the Tathāgata. The bodhisattvas see it, but not clearly -- because while their wisdom is strong, their concentration is weak. The Tathāgata sees everything because he is equally possessed of tranquillity and insight." Because of the power of tranquillity the mind will not become unsteady with the flurries of thought -- just like a butter-lamp that does not flicker in the wind. Because of insight, it will not be disturbed by others, since all the stains of mistaken views are removed. Thus from the *Candrapradīpasūtra:*

> Through the power of tranquillity one becomes unwavering
> Through insight one becomes as if a mountain.

In this way it was explained. Hence it is established that both are undertaken in unison.

Here, at first, the yogin should adhere more to the prerequisites *(tshogs)* of tranquillity and insight, on account of which tranquillity and insight will be acheived easily and quickly.

de la źi gnas kyi tshogs gaṅ źe na / mthun pa'i yul na gnas pa daṅ / 'dod pa chuṅ ba daṅ / chog śes pa daṅ / bya ba maṅ po yoṅs su spaṅs pa daṅ / tshul khrims rnam par dag pa daṅ / 'dod pa la sogs pa'i rnam par rtog pa yoṅs su spaṅs pa'o //

de la yon tan lṅa dag daṅ ldan pa ni mthun pa'i yul yin par śes par bya ste / gos daṅ zas la sogs pa tshegs med par rñed pa'i phyir rñed sla ba daṅ / skye bo mi srun pa daṅ dgra la sogs pa mi gnas pa'i phyir[98] *gnas bzan ba daṅ / nad med pa'i sa yin pas sa bzaṅ ba daṅ / grogs, tshul khrims*

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[93] NP *gi.*

[94] P *skyod.*

[95] NP *kyi.*

[96] NP *gi.*

[97] NP omit *je.*

[98] NP omit *phyir.*

daṅ ldan pa lta ba mtshuṅs pa yin pas grogs bzaṅ ba daṅ / ñin mo skye bo maṅ po dag gis ma gaṅ ba'i phyir daṅ / mtshan mo sgra chuṅ ba'i phyir legs par ldan pa'o //

Now if it is asked what are the prerequisites of tranquillity, they are: 1) living in an agreeable place; 2) having few desires; 3) being content; 4) abandonment of many involvements; 5) very pure moral conduct; 6) complete abandonment of thoughts connected with desires and so forth.

In this regard, five qualities should be recognized in an agreeable place: a) it is convenient on account of food, clothing and so forth being obtained without difficulty; b) it's a good place to live on account of the absence of rough people and enemies; c) it's a healthy spot since it's a place without disease; d) there are happy friendships because one's friends there are moral and of similar perspective; e) it is praiseworthy since it is not crowded with living beings during the day and because there are few sounds at night.

'dod pa chuṅ ba gab źe na / chos gos la sogs bzaṅ po'am maṅ po la[99]*lhag par chags pa med pa'o //*

chog śes pa gaṅ źe na / chos gos la sogs pa ṅan ṅon tsam rñed pas rtag tu chog śes pa gaṅ yin pa'o //

bya ba maṅ po yoṅs su spaṅs pa gaṅ źe na / ño tshon la sogs pa las ṅan pa yoṅs su spaṅs pa[100] *daṅ / khyim pa*[101] *daṅ rab tu byuṅ ba gab dag ha caṅ smaos 'drin byed pa yoṅs su spaṅ ba daṅ / sman byed pa skar ma rtsi ba la sogs pa yoṅs su spaṅs pa gaṅ*[102] *yin pa'o //*

tshul khrims rnam par dag pa gab źe na / sdom pa gñis ka la yaṅ raṅ bźin daṅ bcas pa'i kha na ma tho ba daṅ bcas pa'i bslab pa'i gźi mi 'dral ba[103] *daṅ / bag med par ral na yaṅ skyen pa skyen par*[104] *'gyod pas chos bźin du*[105] *byed pa daṅ / ñan thos kyi sdom pa la pham*[106] *pa bcos su mi ruṅ bar gsuṅs pa gaṅ yin pa de la yaṅ 'gyod pa daṅ ldan pa daṅ / phyis mi bya ba'i sems ldan pa daṅ / sems gaṅ gis las de byas pa'i sems de la ṅo bo ñid med par so sor rtog pa'i phyir ram / {D46a1} chos thams cad ṅo bo ñid med par goms pa'i phyir de'i tshul khrims rnam par dag pa kho na yin par brjod par bya'o //*

And if it is asked what it is to have few desires, it is being without attachment to many or high quality things by way of monks' robes and so forth.

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99 P omits *la.*

100 CD *spaṅ ba.*

101 Goshima *khrim pa.*

102 NP omit *gaṅ.*

103 Goshima *'dra ba.*

104 Following C. D *pa.* Goshima *pas.*

105 P omits *du.*

106 Goshima *phan.*

And what is it to be content? It is to always be content with meagre things by way of monks' robes and so forth.

What is it to abandon excessive involvements? It is ceasing common work like trade and desisting from keeping company with too many householders and monks. It is also to be one who has abandoned medicine, astrology and so forth.

What is very pure moral conduct? With reference to the two vows, it is not breaching the code of conduct (*śikṣapada*) pertaining to behavior which is harmful in itself and behavior which is religiously prohibited. It is acting in accordance with the teachings by repenting very quickly when there is a breach in attentiveness. It is also having repentance with regard to those failures in śravaka vows that are said to be irremediable -- and to possess the resolution not to repeat these. And one is said to very pure in morality indeed when one understands the lack of inherent existence of that mind which is the mind that performs actions, or when one is fully familiar with with the fact that all phenomena are without inherent nature.

de ni 'phags pa ma skyes dgra'i 'gyod pa gsal ba[107] *las khoṅ du chud par rig par bya'o // de bas na de*[108] *'gyod pa med par byas la / sgom*[109] *pa la mṅon par brtson par bya'o //*

'dod pa rnams la yaṅ tshe 'di daṅ tshe phyi ma la ñes dmigs rnam pa maṅ por 'gyur bar yid la byas la de dag la rnam par rtog pa spaṅ bar bya'o // rnam pa gcig tu, khor ba pa'i[110] *dṅos po sdug pa'am mi sdug pa yaṅ ruṅ ste / de dag*[111] *thams cad ni rnam par 'jig pa'i chos can mi brtan pa ste / gdon mi za bar de dag thams cad daṅ bdag*[112] *riṅ por mi thogs par 'bral bar gyur na / bdag de la ci źig lhag par chags pa la sogs par 'gyur sñam du bsgoms*[113] *pas rnam par rtog pa thams cad spaṅ bar bya'o //*

One should know that this can be understood from the noble *Ajātaśatrukaukṛtyavinoda sūtra*. Thus when one comes to be without regret (*'gyod pa med pa*) one works diligently in meditation.

But with regard to desires, (since one knows that) once these are formed in the mind they turn into many kinds of negative consequence *(ñes dmigs)* in this life and the next, then one should abandon conceptualization concerning them. Alternatively, one should eliminate all such conceptualizations by meditating on the thought, "Inevitably all these things and I will soon be separated. Why should I be attached to them? Whether worldly things be pleasant or unpleasant, they are all unstable perishing things."

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107 CD *bsal ba.*

108 P omits *de.*

109 P *skom.*

110 CNP *'khor ba'i.*

111 NP omit *dag.*

112 *daṅ bdag* omitted in NP.

113 P *bsgom.*

lhag mthoṅ gi tshogs gaṅ źe na[114] */ skyes bu dam pa la brten pa daṅ / maṅ du thos pa yoṅs su bstal ba daṅ / tshul bźin sems pa'o //*

de la skyes bu dam pa ji lta bu la[115] *brten par bya źe na / gaṅ maṅ du thos pa daṅ / tshig gsal ba daṅ / sñiṅ rje daṅ ldan pa daṅ / skyo ba bzod pa'o //*

de la maṅ du thos pa yoṅs su btsal ba gaṅ źe na / gaṅ bcom ldan 'das kyi gsuṅ rab yan lag bcu gñis po ṅes pa'i don daṅ draṅ ba'i[116] *don la gus par byas śin / śin tu ñan pa ste / 'di ltar 'phags pa dgoṅs pa ṅes par 'grel pa las / " 'phags pa'i gtam 'dod pa bźin du ma thos pa ni lhag mthoṅ gi gegs yin no " źes bka' stsal to // de ñid las " lhag mthoṅ ni thos pa daṅ bsam pa las byuṅ ba'i lta ba rnam par dag pa'i rgyu las byuṅ ba yin no*[117] *" źes gsuṅs so // 'phags pa sred med kyi bu*[118] *źus pa las kyaṅ / " thos pa daṅ ldan pa ni śes rab 'byuṅ bar 'gyur ro // śes*[119] *rab daṅ ldan pa ni ñon moṅs pa rab tu źi bar 'gyur ro*[120] *" źes bka' stsal to //*

If it is asked what are the the prerequisites of insight, they are reliance upon excellent people, searching out learned people, and correct thinking.

And what kind of excellent person should be relied upon? -- A learned person, clear in words, who is possessed of great compassion and able to bear misfortune.

Who is the learned person sought? He is one who has honoured the definitive and provisional meanings of the twelve scriptural categories of the Illustrious One, and listened to them a lot. Thus in the noble *Saṃdhinirmocanasūtra* it says, "Desiring noble speech, but not listening - this is a hinderance to insight." In the very same *sūtra* it is explained, "Insight arises from the cause which is a very pure vision which (in turn) arises from listening and reflecting." And in the *Nārāyaṇaparipṛcchā* it is said, "One who listens becomes wise. Possessing wisdom, one comes to thoroughly pacify one's afflictions."

tshul bźin bsam pa gaṅ źe na / gaṅ ṅes pa'i don gyi mdo sde daṅ draṅ ba'i don gyi mdo sde la sogs pa legs par gtan la 'bebs pa ste / de ltar byaṅ chub sems dpa' the tsho med na, bsgom[121] *pa la gcig tu ṅes par 'gyur ro // {D46b1} de lta ma yin na the tshom gyis*[122] *'phyaṅ*[123] *mo ñug pa'i*

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114 NP *źig* for *źe na*.

115 NP omit *la*.

116 NP omit *ba'i*.

117 NP omit *no*.

118 NP add *su*.

119 D *śas*.

120 NP omit *ro*.

121 NP *sgom*.

122 CḌ *gyi*.

123 Goshima *'phuṅ*. D *'phyaṅ*.

theg[124] *pa la 'dug pa ni lam kha brag*[125] *gi mdor phyin pa'i mi ltar gaṅ du yaṅ gcig tu ṅes par mi 'gyur ro //*

rnal 'byor pas ni[126] *sgom pa'i*[127] *dus thams cad du ña daṅ śa la sogs pa*[128] *spaṅ źiṅ mi mthun pa ma yin pa daṅ / zas tshod zin par bza' bar bya'o //*

de ltar byaṅ chub sems dpa' źi gnas daṅ lhag mthoṅ gi tshogs mtha' dag bsags pa des bsgom[129] *pa la 'jug par bya'o //*

And who is correct in thought? He is one who has become clear with regard to the proper ordering of the *sūtras* of definitive and provisional meaning. If a bodhisattva is without doubt in this regard, he will be certain in meditation. If it was not like this, if one was on an uncertain course due to doubt, then he couldn't become certain of anything at all -- just like a man who has arrived at the juncture of a forked road.

The yogin, forsaking meat and fish at all times of meditation, should eat only the proper amount of food and that which is not in disaccord (with the scriptures).

In this manner, bodhisattvas who have accumulated all the prerequisites of tranquillity and insight should enter into meditation.

de la rnal 'byor pas bsgom[130] *pa'i dus na thog mar bya ba ci yod pa thams cad yoṅs su rdsogs par byas la bśaṅ gci byas nas sgra'i tsher ma med pa yid du oṅ ba'i phyogs su bdag gis*[131] *sems can thams cad byaṅ chub kyi sñiṅ po la dgod par bya'o sñam du bsam źiṅ / 'gro ba mtha' dag mṅon par gdon pa'i bsam pa can gyis*[132] *sñiṅ rje chen po mṅon du byas la / phyogs bcu na bźugs pa'i saṅs rgyas daṅ byaṅ chub sems dpa' thams cad la yan lag lṅas phyag byas nas / saṅs rgyas daṅ byaṅ chub sems dpa'i sku gzugs ri mo la sogs pa mdun du gźag gam gźan du yaṅ ruṅ ste / de dag la ci nus kyis mchod pa daṅ bstod pa byas la raṅ gi sdig pa bśags nas 'gro ba mtha' dag gi bsod nams la rjes su yi raṅ bar byas la / stan śin tu 'jam pa*[133] *bde ba la rje btsun rnam par snaṅ mdsad kyi skyil mo kruṅ lta bu'am /*[134] *skyil mo kruṅ phyed du yaṅ ruṅ ste / mig ha caṅ yaṅ mi*

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124 CD *thag*.

125 NP *dbrag*.

126 NP omit *ni*.

127 *sgom pa'i* omitted in CD.

128 NP omit *pa*.

129 NP *sgom*.

130 NP *sgom*.

131 NP *gi*.

132 NP *gyi*.

133 CD *po*.

134 NP *bu'o //*.

dbye / ha can yan mi zum[135] *par sna'i rtse mor bstad*[136] *ciṅ / lus ha caṅ yaṅ mi dgu*[137] */ ha caṅ yaṅ mi dgye bar draṅ por bsraṅs la dran pa naṅ du gźag*[138]*ste 'dug par bya'o //*

In this context, at the time of meditation having first of all finished whatever duties he may have and having emptied his bowels and bladder, in a pleasant spot without a thorn of sound the yogin reflects, "May I bring all sentient beings to the essence of Awakening." This one who intends to rescue all living beings, having actualized great compassion and having made prostrations to all the Buddhas and bodhisattvas residing in the ten directions, whether he places pictures of their bodies in front of himself or elsewhere, he praises and makes offerings to them as much as he can. Having confessed his sins, he rejoices in the merits of all living beings. Then on a very soft and comfortable seat, in the manner of Vairocana's Lotus posture, or alternatively in a Half-lotus posture, with eyes neither too open nor closed directed at the tip of the nose, and with the body neither too bent or crooked but simply straight, such a one should place his attention inwardly and remain there.

de nas phrag pa mñam par gźag[139] *la mgo mi mtho mi dma' źiṅ phyogs gcig tu mi g'yo*[140] *bar gźag ste sna nas lteba'i bar draṅ por*[141] *gźag go // so daṅ mchu yaṅ tha mal par gźag*[142] *go // lce yaṅ yas*[143] *so'i druṅ du gźag go* [144]*// dbugs phyi naṅ du rgyu ba yaṅ sgra can daṅ / ṅams*[145] *pa can daṅ / dbugs rgod pa can du mi btaṅ gi / ci nas kyaṅ mi tshor bar dal bu*[146] *dal bus lhun gyis grub pa'i tshul gyis dbugs naṅ du ṅub pa daṅ phyir 'byuṅ ba de ltar bya'o // [30] de la thog*[147]

135 CD *gzum.*

136 CD *gtad.*

137 CD *sgu.*

138 NP *bźag.*

139 NP *bźag.*

140 CN *ma yo* for *mi g'yo*

141 P *par.*

142 NP *bźag.*

143 CD *ya.*

144 CD *gźar ro.*

145 NP *sṅam.*

146 NP omit *dal bu.*

147 D *theg.*

mar[148] *re źig źi gnas bsgrub par bya ste / phyi rol gyi yul la rnam par g'yeṅ ba źi nas*[149] *naṅ du dmigs pa la rgyun du raṅ gis ṅaṅ gis 'jug pa*[150] *dga' ba daṅ śin tu sbyaṅs*[151] *pa daṅ ldan pa'i sems ñid la gnas pa ni źi gnas źes bya'o //*

Thus squaring his shoulders and keeping his head neither raised nor lowered, nor moving it to one side (or another), he remains erect from the nose right down to the navel. The teeth and lips should be left natural, while the tongue is placed near to the upper teeth. His respirations should not be accompanied by sound, nor move too hurriedly or heavily, but rather should in this manner imperceptibly enter and depart, slowly and effortlessly." In this regard, first of all, at the outset tranquillity should be practiced. Tranquillity is understood as one's abiding in a state of mind which is thoroughly disciplined and joyful and which is continually and by its own nature fixed inwardly upon the meditation object -- after having calmed one's distractions related to external objects.

{D47a1} źi gnas de ñid la dmigs pa'i tshe de kho na la rnam par dpyod pa gaṅ yin pa de ni lhag mthoṅ yin te / 'phags pa dkon mchog sprin las ji skad du źi gnas ni sems rtse gcig pa ñid do // lhag mthoṅ ni yaṅ dag par so sor rtog pa'o" źes gsuṅs pa lta bu'o //

Once one has based oneself on that very tranquillity, insight is the investigation of reality. As it's said in the noble *Ratnamegha*, "Tranquillity is one-pointedness of mind; insight is discernment of reality" In this way it was explained.

'phags pa dgoṅs pa bes par 'grel pa las kyaṅ / "bcom ldan 'das, ji ltar źi gnas yoṅs su tshol bar bgyid pa daṅ / lhag mthoṅ la mkhas pa lags / bka' stsal pa / 'byams pa, ṅas chos gdags pa rnam par bźag[152] *pa 'di lta ste / mdo'i sde daṅ / dbyaṅs kyis bsñad pa'i sde daṅ / luṅ du bstan pa'i sde daṅ / tshigs su bcad pa'i sde daṅ*[153]*ched du brjod pa'i sde daṅ / gleṅ gźi'i*[154] *sde daṅ / rtogs pa brjod pa'i sde daṅ / de lta bu byuṅ ba'i sde daṅ / skyes pa rabs kyi sde daṅ / śin tu rgyas pa'i sde daṅ / rmad du byuṅ ba'i chos kyi*[155] *sde daṅ / gtan la phab par bstan pa'i sde gaṅ dag byaṅ chub sems dpa' rnams la bśad pa de dag byaṅ chub sems dpas legs par thos / legs par gźuṅ / kha ton byaṅ bar byas / yid kyis legs par brtags / mthoṅ bas śin tu rtogs par byas nas de gcig pu dben par*

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148 NP *ma.*

149 D *gnas.*

150 CD *la.*

151 Goshima *spyaṅs*, "seizing, catching hold of" *avalambana*; CD *sbyaṅs*, pf. *spyoṅ ba* "cleanse, remove by cleaning, purify, exercise, train, practice".

152 CD *gźag.*

153 *tshigs.... daṅ /* omitted in NP.

154 C *bźi'i.*

155 *chos kyi* omitted in NP.

'dug ste[156] *nan du yan dag bźag nas ji ltar legs par bsams pa'i chos de dag ñid yid la byed cin / sems gan gis yid la byed pa'i sems de*[157] *nan du rgyun chags su yid la byed pas yid la byed do //*

And also from the noble *Saṃdhinirmocanasūtra,* " 'O Illustrious One! How is tranquillity sought and how is insight learned?' 'O Maitreya, I have set forth that which pertains to the *dharma* the following way*: sūtram, geyam, vyākaraṇam, gāthā, udānam, nidānam, avadānam, itivṛttakam, jātakam, vaipulyam, adbhūtadharma, upadeśa*[158]. [Once] these parts of the teaching which I have explained to bodhisattvas have been well-heard by them, well-grasped, clearly recited, well-examined by their intellects, and thoroughly realized by vision, then residing alone and completely absorbed, the bodhisattva in this manner takes to heart those very teachings just as they have been well-thought over. And the very mind which takes them to heart takes them to heart by constantly, inwardly paying attention.

de ltar źugs śin de la lan man du gnas pa de la lus[159] *śin tu sbyans*[160] *pa dan sems śin tu sbyans pa*[161] *'byun ba gan yin pa de ni źi gnas źes bya ste / de ltar na byab chub sems dpa' źi gnas yons su tshol bar byed pa yin no // de*[162] *lus śin tu sbyans*[163] *pa dan / sems śin tu*[164] *spyans*[165] *de thob nas de ñid la gnas te / sems kyi*[166] *rnam par g'yen ba spans nas ji ltar bsams*[167] *pa'i chos de dag ñid nan du tin ne 'dsin gyi spyod yul gzugs brñan du so sor rtog par byed*[168] */ {D47b1} mos par byed do // de ltar tin ne 'dsin gyi spyod yul gzugs brñan*[169] *de dag la śes bya'i don de rnam par*

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156 NP *te.*

157 NP omit *de.*

158 Discourses, intermediate verses, prophetic teachings, versified teachings, specific teachings, introductory teachings, parables, legends, life stories, grand teachings, marvellous teachings, finalized teachings.

159 DN add *ni.*

160 Goshima reads *spyans.* CD *sbyans.*

161 Goshima reads *spyans pa.* CD *sbyans; dan sems śin tu sbyans pa* omitted in NP.

162 D *des.*

163 Goshima reads *spyans.* D *sbyans.*

164 NP *yons su* for *śin tu.*

165 CD MS unclear. Goshima reads *spyans?*

166 NP *kyis.*

167 NP *bsam.*

168 NP add *do.*

169 NP omit *brñan.*

'byed pa daṅ / rab tu rnam par 'byed pa daṅ / yoṅs su rtog[170] *pa daṅ / yoṅs su dpyod*[171] *pa daṅ / bzod pa daṅ / 'dod pa daṅ / bye brag 'byed pa daṅ / lta ba daṅ / rtog*[172] *pa gaṅ yin pa de ni lhag mthoṅ źes bya ste / de ltar na byaṅ chub sems dpa'*[173] *lhag mthoṅ la mkhas pa yin no" źes gsuṅs so //*

Entering like that, a pliant body and a pliant mind arise for the one who repeatedly dwells in that state, and this is called tranquillity. Thus the bodhisattva undertakes his pursuit of tranquillity. Having abandoned mental distractions, he inwardly discerns those very same previously considered *dharmas* as mental images (*gzugs brñan*) in the sphere of concentration (*tiṅ ṅe 'dsin gyi spyod yul*). In this manner, discriminating the meaning of what is to to be known in those mental images of the sphere of meditative concentration, thoroughly discriminating, completely considering, completely investigating, forbearing, accepting, classifying, looking and knowing -- *That* is called insight. So it is that the bodhisattva is skilled in insight." Thus it is explained.

de la rnal 'byor pa źi gnas mṅon par bsgrub[174] *par 'dod pas thog mar*[175] *re źig mdo'i sde daṅ / dbyaṅs kyis bsñad pa'i sde la sogs pa*[176] *gsuṅ rab mtha' dag ni de bźin ñid la gźol ba / de bźin ñid la bab pa / de bźin ñid la 'bab*[177] *pa'o źes thams cad bsdus te de la sems ñe bar gźag*[178] *par bya'o // rnam pa gcig tu na rnam pa ji tsam gyis chos thams cad bsdus par gyur pa*[179] *phuṅ po la sogs pa de la sems ñe bar gźag par bya'o // rnam pa gcig tu na ji ltar mthoṅ ba daṅ / ji ltar thos pa'i saṅs rgyas kyi sku gzugs la sems gźag*[180] *par bya ste / 'phags pa tiṅ ṅe 'dsin gyi rgyal pa las ji skad du*

> *"gser gyi kha dog lta bu'i sku lus kyis*[181] *//*
> *'jig rten mgon po kun tu mdses pa ste //*
> *dmigs pa de la gaṅ gi sems 'jug pa //*
> *byaṅ chub sems dpa' de mñam gźag ces bya"*

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170 C *rtogs.*

171 NP *spyod.*

172 NP *rtogs.*

173 NP *dpa'i.*

174 CD *bsgrub.*

175 NP *ma.*

176 NP omit *pa.*

177 NP *bab.*

178 NP *bźag.*

179 C *gyur po.* NP *'gyur ba.*

180 NP *bźag.*

181 NP *kyi.*

źes gsuṅs pa lta bu'o //

Here the yogin who wishes to establish tranquillity for a little while at the outset, summarizing all, thinking that the various sacred scriptures -- such as *sūtra, geya* and so on -- all open out towards suchness, are inclined towards suchness and incline towards suchness should apply his mind to that. Alternatively one can place one's mind upon the *skandhas* and so forth which includes all *dharmas* by way of types. Otherwise, one can concentrate upon the body of a Buddha as one has seen it or heard of it. In the words of the noble *Samādhirāja:*

> The bodhisattva whose mind is engaged upon the object
> which is the World Protector
> Resplendent with a body like the colour of gold
> -- he should be called equipoised.

de ltar gaṅ la 'dod pa'i dmigs pa de la sems bźag nas de ñid la phyir źiṅ rgyun tu[182] *sems*[183] *gźag par bya'o // de la ñe bar bźag*[184] *nas sems la 'di ltar dpyad*[185] *par bya ste / ci dmigs pa legs par*[186] *'dsin tam / 'on te byiṅ ṅam / 'on te phyi rol gyi yul la rnam par 'phyar bas rnam par g'yeṅs sam sñam*[187] *du brtag par bya'o //*

de la gal te rmugs pa daṅ gñid kyis non nas sems byiṅ ṅam / byiṅ du dogs pa mthoṅ ba de'i tshe / mchog tu dga' ba'i dṅos po[188] *saṅs rgyas kyi sku gźugs la sogs pa'am / snaṅ ba'i 'du śes yid la bya'o // de nas byiṅ ba źi bar byas nas ci nas kyaṅ dmigs pa de ñid la*[189] *sems kyis*[190] *śin tu gsal bar mthoṅ bar gyur pa de ltar bya'o //*

Thus after one has concentrated upon the desired meditation object one should repeatedly and continuously bring it back to that itself. Having placed the mind there, one should examine the mind in the following manner. One should investigate, thinking, "Does it grasp the object well? Or does it sink? Or is it distracted by excitement connected to external objects?

In this regard, when one sees that the mind has sunk on account of being overcome by sluggishness or sleep, or that there is an apprehension of such sinking, then at that time one should

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182 C *du.*

183 NP omit *sems.*

184 Goshima *gźag.*

185 NP *spyad.*

186 N *pa.*

187 Goshima *mñam.*

188 NP *pos.*

189 NP omit *la.*

190 CD add *dmigs pa.*

turn one's attention to a perception of light or an object of great joy such as the body of a Buddha. Then, having alleviated the the sunken state, to the extent the mind can clearly see the very meditation object, that much one should do.

gaṅ gi tshe dmus loṅ lta bu'am / mi mun par źugs pa lta bu'am / mig btsums pa lta bur[191] *sems kyis dmigs pa śin tu gsal bar mi mthoṅ ba de'i tshe byiṅ bar gyur bar rigs par bya'o //*

{D48a1} gaṅ gi tshe phyi rol gyi gzugs la sogs pa la de dag gi yon tan rtog pas rgyug[192] *pa'i phyir ram / gźan yid la byed pas sam / sṅon myoṅ ba'i yul la 'dod pas sems rgod pa'am rgod du*[193] *dogs par mthoṅ ba de'i tshe 'du byed thams cad mi rtag pa daṅ / sdug bsṅal ba la sogs pa yid 'byuṅ bar 'gyur ba'i dṅos po yid*[194] *la bya'o //*

When the mind does not see the meditation object very clearly - like one born blind, or one gone into the dark, or one with his eyes closed -- then one should know that it is sinking.

When, with regard to external objects, one encounters an excited mind or suspects such - because of knowing[195] about their qualities, or because of paying attention to something else, or on account of desire for previous enjoyments -- then one should pay attention to sobering qualities, such as the impermanence of all composites, suffering and so on.

de nas rnam par g'yeṅ ba źi bar byas nas dran[196] *pa daṅ śes bźin gyi thag pas yid kyi*[197] *glaṅ po che dmigs pa'i sdoṅ po de ñid la gdags par bya'o //*

gaṅ gi tshe byiṅ ba daṅ rgod pa med par gyur[198] *te / dmigs pa de la sems*[199] *mal du 'jug par mthoṅ ba de'i tshe ni rtsol ba glod la btaṅ sñoms su bya źiṅ / de'i tshe ji srid 'dod*[200] *kyi bar du 'dug par bya'o //*

de ltar źi gnas goms par byas pa de'i lus la sems śin tu sbyaṅs[201] *par gyur pa daṅ / ji ltar*

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191 NP *bu'i.*

192 NP *brgyug.*

193 NP add *'jug.*

194 CD *ñid.*

195 *yon tan rtog pas rgyug pa'i phyir....* Literally, "for the reason of running with knowing the qualities." Perhaps the the sense is simply that of a mind which is racing with thoughts.

196 NP *rnam.*

197 NP *la.*

198 NP *'gyur.*

199 NP omit *sems.*

200 D *dri srid 'dod,* NP *nam sdod* for *ji srid 'dod.*

201 Goshima *spyaṅs.* CD *sbyaṅs.*

'dod pa bźin du dmigs pa de[202] *la sems raṅ*[203] *dbaṅ du gyur pa de'i tshe de'i źi gnas grub pa yin par rig par bya'o //*

After calming the distraction, the great ox of the mind should be bound to that very tree-trunk of the object with the rope of clear comprehension and mindfulness.

When one is without sinking and excitement and one sees that the mind is settled on the object, then one relaxes one's effort and should be equanimous, remaining that way as long as one likes.

Thus the mind and body of one who has practiced Tranquillity become very disciplined; (when) one can freely direct the mind to the object in the manner desired, Tranquillity should be known to be established.

de nas źi gnas grub nas lhag mthoṅ bsgom par bya ste / 'di sñam du bsam par bya'o // bcom ldan 'das kyi bka' thams cad ni legs par gsuṅs pa ste / mṅon sum mam[204] *brgyud*[205] *pas de kho na mṅon par*[206] *gsal bar byed pa daṅ / de kho na śes na snaṅ ba byuṅ bas mun pa bsal ba bźin du lta ba'i dra ba thams cad daṅ*[207] *bral bar 'gyur ro //*

źi gnas tsam gyis [208] *ni ye śes dag par mi 'gyur źiṅ sgrib pa'i mun pa yaṅ sel bar mi 'gyur gyi / śes rab kyis*[209] *ni de kho na legs par bsgoms na ye śes rnam par dag par 'gyur / śes rab kho nas de kho na ñid rtogs par 'gyur / śes rab kho nas sgrib pa yaṅ dag par spoṅ bar 'gyur te / de lta bas na bdag gis*[210] *źi gnas te śes rab kyis*[211] *de kho na yoṅs su btsal bar ba'i / źi gnas tsam gyis*[212] *ni*[213] *chog par 'dsin par mi bya'o sñam du bsam mo*[214]*//*

Then with tranquillity established, insight should be cultivated and this thought considered:

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202 CD omit *de.*

203 NP omit *raṅ.*

204 NP omit *mam.*

205 NP *rgyud.*

206 CD *mṅon sum du.* Goshima: *mṅom par,* ftnt: CD *mṅom sum du.*

207 NP omit *daṅ.*

208 NP *gyi.*

209 NP *kyi.*

210 NP *gi.*

211 NP *kyi.*

212 NP *gyi.*

213 NP omit *ni.*

214 NP *sñam mo for sñam du bsam mo.*

All the words of the Buddha have been well-explained. They clarify suchness either directly or indirectly, and converge upon suchness. If one knows suchness, one will be freed from the entire net of views just as darkness is dispelled by the arising of light.

By Tranquillity alone knowledge will not become pure - nor also will the darkness of obscurations be dispelled. On the other hand, if one properly meditates on suchness with wisdom, knowledge will become very pure. By that very wisdom, suchness will be realized. By that very wisdom, the obscurations will be properly removed. And on account of seeing this, one thinks the thought, "Established in tranquillity, I should pursue suchness through wisdom. Tranquillity on its own should not be taken as sufficient."

de kho na ji lta bu źe na / gaṅ don dam par dṅos po thams cad gaṅ zag daṅ chos kyi bdag ñid[215] *kyis*[216] *stoṅ pa ñid de / de yaṅ śes rab kyi pha rol yu phyin pas rtogs par 'gyur gyi / {D48b1} gźan gyis ni ma yin te / 'phags pa dgoṅs pa ṅes par 'grel pa las / "bcom ldan 'das byab chub sems dpas chos rnams kyi ṅo bo ñid ma mchis pa ñid pha rol tu phyin pa gaṅ gis*[217] *'dsin pa lags / spyan ras gzigs dbaṅ phyug śes rab kyi pha rol tu phyin pas 'dsin to" źes ji skad gsuṅs pa lta bu'o //*

de lta bas na, źi gnas la gnas te śes rab bsgom par bya'o //

What is this suchness? It is all entities'being ultimately empty of the selfhood of persons and things; it is that which will be understood through the perfection of wisdom, but not through anyting else. As is said in the *Samdhinirmocana*, "By which of the perfections do the illustrious bodhisattvas comprehend the non-existent nature of things? -- O Chen-re-zig! Through the perfection of wisdom it is comprehended."

Thus having dwelt in tranquillity one should cultivate wisdom.

de la rnal 'byor pas 'di ltar rnam pa dpyad[218] *par bya ste / gaṅ zag ni phuṅ po daṅ khams daṅ skye mched las gud na mi dmigs so / gaṅ zag ni phuṅ po la sogs pa'i ṅo bo ñid kyaṅ ma yin te / phuṅ po la sogs pa de dag ni ma rtag pa daṅ du ma'i ṅo bo yin pa'i phyir daṅ / gaṅ zag ni rtag pa daṅ gcig pu'i ṅo bo yin par gźan dag gis brtag pa'i phyir ro // de ñid dam gźan*[219] *du brjod du mi ruṅ ba'i gaṅ zag gi dṅos po yod*[220] *par mi ruṅ ste / dṅos po yod pa'i rnam pa gźan med pa'i phyir ro // de lta bas na 'di lta ste / 'jig rten gyi ṅa daṅ ṅa'i źes bya ba 'di ni 'khrul pa kho na'o źes dpyad par bya'o //*

In this state a yogin should analyze in the following manner: Apart from the aggregates,

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215 *ñid,* following CD. Goshima *gñis,* following NP.

216 NP *kyi.*

217 NP *gi.*

218 CDNP *spyad.* => *bhuj:* to experience.

219 Goshima *źan.*

220 N *yad.*

the elements and the sense-spheres a person is not perceived. Yet a person cannot be the identity of the aggregates and so forth, since they are impermanent and multiple things while a personality, on the other hand, is imagined by others to be a permanent and singular thing. Something which is a personality that is impossible to describe in terms of itself or another can not exist, since a thing has no other kind of existence (than these two). Therefore the so-called I and mine of the world should be analyzed as completely erroneous.

chos la[221] *bdag med pa yaṅ 'di ltar bsgom par bya ste / chos źes bya ba ni mdor bsdus*[222] *na phuṅ po lṅa daṅ / skye mched bcu gñis daṅ / khams bco brgyad do // de la phuṅ po daṅ / skye mched daṅ / khams gzugs can* [223] *gaṅ dag yin pa de dag ni don dam par na sems kyi rnam pa las gud na med de /* [224] *de dag rdul phra rab tu bśig la, rdul phra rab rnams kyaṅ cha śas kyi ṅo bo ñid so sor brtags*[225] *na ṅo bo ñid ṅes par bzuṅ*[226] *du med pa'i phyir ro //*

Dharmas are without identity -- this is the way one should meditate. As for what are called dharmas, if one summarizes them they are the five aggregates, the twelve sense spheres and the eighteen elements. Among them, those which are the material forms of the aggregates, spheres and elements really do not exist separate from mental aspects, since if one breaks them into atoms and analyzes the intrinsic nature of the atoms' parts, no such nature is ascertained.

de lta bas na thog ma med pa'i dus nas gzugs la sogs pa[227] *yaṅ dag pa ma yin pa la mṅon par źen pa'i dbaṅ gis, rmi lam na dmigs pa'i gzugs la sogs pa snaṅ ba bźin du*[228]*, byis pa rnams la, sems ñid, gzugs la sogs pa phyi rol du*[229] *chad pa bźin du snaṅ gi / don dam par na*[230] *'di la gzugs la sogs pa ni sems kyi rnam pa las gud na med do źes dpyad par bya'o //*

Thus because of the force of beginningless attachment to non-existent material forms and so forth, the mental, material forms and so forth have appeared to innocent people as though they were externally separated - just as appear of the material forms of objects in dreams. Actually, however, these material forms and so forth should be discerned as not existing apart from aspects of the

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221 NP omit *la.*

222 CD *bsdu.*

223 Following CD. Goshima *khams daṅ gzugs can.*

224 Following CD. Goshima, *do //*

225 N *rtag.* P *rtog.*

226 CD *gzuṅ.*

227 NP add *ni.*

228 P *tu.*

229 NP *tu.*

230 N *ni.*

mind

de 'di sñam du khams gsum pa 'di[231] *ni sems tsam mo sñam du sems śiṅ / des*[232] *de ltar chos brtags pa mtha'*[233] *dag ni sems kho na yin par rtogs nas*[234] *de la so sor brtags pa yin no źes sems kyi ṅo bo ñid la so sor rtog go // {D49a1} de 'di ltar dpyod do // don dam par na sems kyaṅ bden par mi ruṅ ste / gaṅ gi tshe brdsun*[235] *pa'i ṅo bo ñid gzugs la sogs pa'i rnam pa 'dsin pa'i sems ñid sna tshogs kyi*[236] *rnam par snaṅ ba de'i tshe de bden pa ñid du ga la 'gyur / ji ltar gzugs la sogs pa brdsun pa de bźin du sems kyaṅ de las gud na med pas brdsun pa ñid do //*

Therefore thinking that the three worlds are just the mind and therefore having realized all designated phenomena to be nothing but mind, one knows the nature of the mind to have been discerned. Then one investigates in the following way. In fact the mind cannot truly exist either. When the mind which grasps aspects like material forms appears as variegated, then how can it truly exist? Just as material forms and so forth are deceptive, so too the mind is also deceptive -- since it does not exist separate from those.

ji ltar gzugs la sogs pa sna tshogs kyi rnam pa yin pas gcig daṅ du ma'i ṅo bo ñid ma yin pa de bźin du sems kyaṅ de las gud na med pa'i phyir gcig daṅ du ma'i ṅo bo ñid ma yin no // de lta bas na sems ni sgyu ma la sogs pa'i ṅo bo ñid lta bu kho na'o // sems ji lta ba de[237] *bźin du chos thams cad kyaṅ*[238] *sgyu ma la sogs pa'i ṅo bo ñid lta bu kho na'o źes dpyod do //*

Just as material forms and so forth are variegated and therefore do not have a nature of being one or many, so too because the mind is not separate from those it does not have a nature of being one or many. Thus the mind is like the nature of an illusion. And just as it is with the mind, so too one analyzes that all things are comparable in nature to illusions and so forth.

des de ltar śes rab kyis[239] *sems kyi ṅo bo ñid la so sor brtags na don dam par sems ni naṅ du yaṅ mi dmigs / phyi rol du*[240] *yaṅ mi dmigs / gñis ka med par yaṅ mi dmigs / 'das pa'i sems*

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231 NP *de.*

232 NP *de.*

233 Goshima *tha'.*

234 N *na.*

235 NP *rdsun.*

236 NP *kyis.*

237 NP omit *de*

238 NP omit *kyaṅ.*

239 NP *kyi.*

240 NP *tu.*

kyaṅ mi dmigs / ma 'oṅs pa yaṅ mi dmigs / da ltar byuṅ ba yaṅ mi dmigs so //

Thus in that way when one examines the nature of mind with wisdom, ultimately the mind is not perceived internally, not perceived externally, nor perceived neither internally nor externally. Nor is a mind of the future perceived, nor one of the past, nor is one perceived presently arisen.

sems skye ba'i tshe yaṅ[241] *gaṅ nas kyaṅ mi 'oṅ / 'gag pa'i tshe gaṅ du yaṅ mi 'gro ste / sems ni gzuṅ*[242] *du med pa / bstan*[243] *du med pa / gzugs can ma yin pa'o // bstan*[244] *du med ciṅ gzuṅ*[245] *du med la gzugs can ma yin pa gaṅ yin pa de'i ṅo bo ñid ci 'dra źe na / 'phags pa* <u>*dkon mchog brtsegs pa*</u> *las ji skad gsuṅs pa lta bu ste / " 'od sruṅs sems ni yoṅs su btsal na mi rñed do // gaṅ mi*[246] *rñed pa de mi dmigs so // gaṅ mi dmigs pa, de 'das pa yaṅ ma yin / ma 'oṅs pa yaṅ ma yin / da ltar byuṅ ba yaṅ ma yin no" źes rgya cher 'byuṅ ṅo //*

des[247] *de ltar brtags na sems kyi daṅ po yaṅ dag par rjes su mi mthoṅ / tha*[248] *ma yaṅ dag par rjes su mi mthoṅ / bar ma yaṅ dag par rjes su mi mthoṅ ṅo // ji ltar sems la mtha' daṅ dbus med pa de bźin du chos thams cad kyaṅ mtha' daṅ dbus med par khoṅ du chud do //*

When the mind is being born it does not come from anywhere; when it is ceasing it does not go anywhere. The mind is not graspable, it is undescribable, it is formless. If it is asked what sort of nature could there be of that which is not grasped, which is inexplicable, which has no form, it is explained in this way in the Noble *Ratnakūṭa*, " O Kāśyapa, as for the mind, if one seeks it one does not find it. That which is not findable is not perceived. That which is not perceived is not past, is not in the future and is not arising presently. " Thus it has been extensively explained in such passages...

Therefore if known in this way the beginning of the mind is not viewed as real, the end is not viewed as real and the middle is not viewed as real. Just as the mind has no middle or extremes, so too all things are understood as without middle or extremes.

des de ltar sems[249] *mtha' daṅ dbus med par khoṅ du chud nas sems kyi ṅo bo ñid gaṅ yaṅ*

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241 NP omit *yaṅ*.

242 NP *bzuṅ*.

243 D *brtan*.

244 D *brtan*.

245 NP *bzuṅ*.

246 CD *ma*.

247 NP *de*.

248 C *mtha'*.

249 NP omit *sems*.

mi dmigs so // {D49b1} sems gaṅ gis[250] *yoṅs su rtog pa de yaṅ stoṅ par rtogs so // de rtogs pas sems kyi*[251] *rnam par bsgrubs*[252] *pa'i ṅo bo ñid gzugs la sogs pa'i ṅo bo ñid kyaṅ yaṅ dag par rjes su mi mthoṅ ṅo //*

Therefore having understood that the mind is without middle or extremes, one does not perceive any nature of the mind at all. One realizes that the mind with which one analyzes is also empty. By realizing that, one does not view as real any nature of material forms and so forth, natures which have been established as mental aspects.

des de ltar śes rab kyis[253] *chos thams cad kyi ṅo bo ñid yaṅ dag par rjes su ma mthoṅ bas gzugs rtag go że'am / mi rtag go że'am / stoṅ ṅo że'am / mi stoṅ ṅo że'am / zag pa daṅ bcas pa'o*[254] *że'am / zag pa med pa'o że'am / byuṅ ba'o że'am / ma byuṅ ba'o że'am / yod pa'o że'am / med pa'o żes*[255] *rtog pa mi byed do //*[256]

Since due to wisdom one does not regard the nature of anything as real one will not imagine material form as permanent, impermanent, empty, not empty, stained, without stain, arisen, unarisen, existent or nonexistent.

ji ltar gzugs la sogs par mi byed pa de bźin du tshor ba daṅ / 'du śes daṅ / 'du byed daṅ / rnams par śes pa rnams la yaṅ rtog par mi byed de / chos can ma grub na de'i phyir[257] *bye brag rnams kyaṅ mi 'grub pas de la rtog pa ga la 'gyur / des de ltar śes rab kyis*[258] *rnam par dpyad de /*[259] *gaṅ gi tshe rnal 'byor pas dṅos po gaṅ gi ṅo bo ñid don dam par ṅes par mi 'dsin pa de'i tshe rnam par mi rtog pa'i tiṅ ṅe 'dsin la 'jug go // chos thams cad kyi ṅo bo ñid med pa ñid kyaṅ rtogs so //*

Just as one does not think about material form and so on, similarly one also does not think about feeling, recognition, formations and consciousness. When there is no establishment of a properety possessor (*chos can*) , then qualities (*bye brag rnams*) also cannot be established. On

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250 CDNP *gi.*

251 CD *kyis.*

252 NP *bsgrub.*

253 NP *kyi.*

254 C *pa'i.*

255 NP *że'am* for *żes.*

256 NP *dam /.*

257 CD omit *phyir.*

258 CD *kyi.*

259 CD add *dṅos po.*

account of which, how can one entertain them? Thus it is that wisdom analyzes. When a yogin does not actually hold firmly (*ṅes par mi 'dsin pa, pratinirddhāraṇa*) to the nature of any entity, then he enters nonconceptual *samādhi*. And he also understands the absence of inherent nature of all things.

gaṅ śes rab kyis dṅos po'i ṅo bo ñid so sor brtags nas mi bsgom gyi / yid la byed pa yoṅs su spoṅ ba tsam 'ba' źig sgom par byed pa de'i rnam par rtog pa nam yaṅ mi ldog[260] *ciṅ ṅo bo ñid med pa*[261] *ñid*[262] *rtogs*[263] *par yaṅ mi 'gyur te / śes rab kyi snaṅ ba med pa'i phyir ro // 'di ltar "yaṅ dag par so sor rtog pa ñid las yaṅ dag pa ji lta ba bźin du śes pa'i me byuṅ na gtsubs*[264] *śiṅ gtsubs*[265] *pa'i me bźin du rtog pa'i śiṅ sreg go" źes bcom ldan 'das kyis bka' stsal to //*[266]

Someone who only cultivates the mere abandonment of mental activity but does not meditate having analyzed *(so sor brtags)* the nature of entities with wisdom, he will never get rid of concepts and will not come to realize the absence of inherent nature -- on account of the absence of the light of wisdom. So it is said by the Illustrious One, "When the fire of knowing reality as such (*yathābhūta*) arises from the very discernment of reality (*yaṅ dag par so sor rtog pa ñid, bhūtapratyavekṣaiva*), it incinerates the wood of concepts *(rtog pa'i śiṅ)*, just as the fire of firesticks rubbed together [consumes the sticks themselves]."

'phags pa dkon mchog sprin las kyaṅ bka' stsal te /[267] *"de ltar skyon la mkhas pa de spros pa thams cad daṅ bral bar bya ba'i phyir stoṅ pa ñid bsgom pa la rnal 'byor du byed do //*
de stoṅ pa ñid la[268] *bsgom pa maṅ bas gnas gaṅ daṅ gaṅ du / sems 'phro źiṅ sems mṅon par dga' ba'i gnas de daṅ de dag gi ṅo bo ñid yoṅs su btsal na stoṅ par rtogs so // sems gaṅ yin pa de yaṅ brtags na stoṅ par rtogs so // {D50a1} sems gaṅ gis*[269] *rtogs pa de yaṅ ṅo bo ñid kun tu btsal na stoṅ par rtogs te / de de ltar rtogs pas mtshan na med pa'i rnal 'byor la 'jug go" źes 'byuṅ ṅo //*

It is also said in the noble *Ratnamegha*, "One who is wise to faults in this way turns to

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260 NP *rtog*.

261 *pa* omitted in Goshima.

262 NP omit *ñid*.

263 Goshima follows NP: *rtog*.

264 CD *gtsub*.

265 C *bcubs*.

266 NP *pa*.

267 CD *to //*.

268 NP omit *la*.

269 NP *gi*.

practice in the cultivation of emptiness [270] so as to become free from all conceptual proliferation.

By repeatedly cultivating emptiness, whatever objects the mind approaches and the mind enjoys, when one seeks their nature one realizes them to be to be empty. Even that which is the mind, when examined, is realized to be empty. Even the mind which realizes when seeking the nature of all things is realized to be empty. By realizing in this manner one enters into the signless yoga."[271]

'di[272] ni yoṅs su rtog[273] pa sṅon du gtoṅ ba[274] ñid mtshan ma med pa ñid la 'jug par bstan te[275] / yid la byed pa yoṅs su spoṅ ba tsam daṅ / śes rab kyis[276] dṅos po'i ṅo bo ñid mi dpyod[277] par rnam par[278] mi rtog pa ñid du 'jug pa mi srid par śin tu gsal bar bstan pa yin no //

Now this explains [that it is] the very analysis already undertaken [that] enters into signlessness. It is a very clear explanation that wisdom which is linked to the mere abandonment of mental activity and does not analyze the nature of things cannot enter into nonconceptuality.

de de ltar[279] śes rab kyis gzugs la sogs pa'i dṅos po'i ṅo bo ñid yaṅ dag pa ji lta ba bźin du brtags[280] nas bsam gtan byed kyi / gzugs la sogs pa gnas nas bsam gtan mi byed ciṅ / 'jig rten 'di daṅ 'jig rten[281] pha rol gyi bar la gnas nas bsam gtan mi byed do //[282] gzugs la sogs pa de dag mi dmigs pa'i phyir ro // de lta bas na mi gnas pa'i bsam gtan pa źes bya'o //

In that way, one concentrates on the basis of precisely analyzing *(yaṅ dag pa ji lta ba bźin du brtags)* the nature of things like material form with wisdom. One does not concentrate on the basis of objects like material forms. Nor does one concentrate on the basis of (any) object from this

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270 Skt: *śūnyatābhāvanāyā(ṃ) yogam āpadyate* / Bhk 3 7.17.

271 Skt: *nirnimittāyāṃ yogam āpadyate* / Bhk 3 7.22-8.1.

272 CD *'dis.*

273 NP *rtogs.*

274 NP *mṅon du stoṅ pa* for *sṅon du gtoṅ ba.*

275 CD *to.*

276 CDNP *kyi.*

277 NP *spyod.*

278 *rnam par* omitted in NP.

279 CD *de ltar de.*

280 NP *brtag.*

281 *'jig rten* omitted in NP.

282 CD *de /*

world right up to the next. For those material forms and so forth and are not found. Thus this is called the non-abiding concentration.

śes rab kyis[283] *dṅos po mtha' dag gi ṅo bo ñid la so sor brtags nas gaṅ gi phyir mi dmigs par bsam gtan byed pa de'i phyir śes rab mchog gi bsam gtan pa źes bya ste / 'phags pa* *__nam mkha' mdsod__* *daṅ / 'phags pa* *__gtsug na rin po che__* *la sogs pa las bstan pa bźin no //*

Having examined the nature of all things with wisdom, one is a concentrator of the highest wisdom *(śes rab mchog gi bsam gtan pa)* on account of concentrating upon no object, as is explained in the Noble *Gaganagañja*, the Noble *Ratnacūḍa* and so forth.

de ltar gaṅ zag daṅ chos la bdag med pa'i[284] *de*[285] *kho na la źugs pa de yoṅs su brtag par bya ba, blta bar bya ba* [286] *gźan med pas rtog pa daṅ dpyod pa daṅ bral ba, brjod pa med pa ṅaṅ gcig tu gyur pa'i yid la byed pa raṅ gi ṅaṅ gis*[287] *'jug pa mṅon par 'du byed pa med pas*[288] *de kho na ñid la śin tu gsal bar bsgom źiṅ 'dug par bya'o // der gnas nas sems kyi rgyun rnam par mi g'yeṅ bar bya'o //*

In that way, the one who has entered into the reality of the identitylessness of the person and phenomena is free from conceptualization and investigation *(rtog pa daṅ dpyod pa daṅ bral ba)* because there is nothing else to be considered or examined; by automatically entering an undivided state of attention which is inexpressible he should remain very clearly meditating on that suchness, without effort. After dwelling upon that, the mind's continuity should not be disturbed.

gaṅ gi tshe bar skabs su 'dod chags la sogs pas sems phyi rol du[289] *rnam par g'yeṅ ba de'i tshe rnam par g'yeṅs pa*[290] *tshor bar byas la, myur du mi sdug pa bsgom pa la sogs pas*[291] *rnam par g'yeṅ ba źi bar byas nas myur du de bźin ñid la sems phyir źiṅ 'jug par bya'o //*

When the mind is occasionally distracted by passion etc, then having felt the distraction and having pacified it by quickly cultivating inauspicious signs, immediately the mind should be

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283 CDNP *kyi.*

284 D *pa.*

285 CD add *ltar.*

286 *blta bar bya ba* omitted in NP.

287 NP *gi.*

288 NP *pa.*

289 NP *tu.*

290 NP *g'yeṅ ba.*

291 NP *pa.*

repeatedly engaged upon suchness.

gaṅ gi tshe de la sems mṅon par mi dga' bar[292] *mthoṅ ba de'i tshe tiṅ ṅe 'dsin gyi*[293] *yon tan mthoṅ bas de la mṅon par dga' ba bsgom par bya'o // {D50b1} rnam par g'yeṅ ba la ñes par*[294] *mthoṅ bas kyaṅ mi dga' ba rab tu źi bar bya'o //*

When in that context the mind would meet with dissatisfaction, then one should cultivate satisfaction there by seeing the virtues of *samādhi*. And one should pacify one's dissatisfaction by seeing the flaws in distraction.

ji ste rmugs pa daṅ gñid kyis non[295] *te rgyu ba mi gsal bas sems byiṅ ṅam byiṅ du dogs par mthoṅ ba*[296] *de'i tshe goṅ ma bźin du mchog tu*[297] *dga' ba'i dṅos po yid la byed pas myur du byiṅ ba źi bar byas la / yaṅ dmigs pa de kho na de ñid śin tu dam por gzuṅ bar bya'o //*

Now it may happen that one sees the mind is sinking or is apprehensive about it sinking because (its) movement is not clear, having been overcome by sluggishness and sleep. At that time, quickly compensating for the sinking by paying attention to an object of great joy as (mentioned) above, one should again very firmly grasp that very object which is reality.

ji ste gaṅ gi tshe sṅon bgad pa daṅ / rtses pa rjes su dran pas bar skabs su sems 'phyar ba'am rgod du dogs par mthoṅ ba de'i tshe goṅ ma bźin du mi rtag pa la sogs pa yid du[298] *'byuṅ bar 'gyur ba'i dṅos po yid la byas pa*[299] *la g'yeṅ ba źi bar bya źiṅ / de nas yaṅ*[300] *de kho na ñid la sems mṅon par 'du byed pa med par 'jug par 'bad par bya'o //*

But if occasionally one sees the mind is excited due to remembering past laughter and merriment or that it is apprehensive about (becoming) distracted, then, as (mentioned) above, one pays attention to sobering topics like impermanence and pacifies the distraction. Then one should again make an effort to spontaneously engage the mind upon suchness.

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292 NP *ba.*

293 NP *gyis.*

294 NP *pa.*

295 NP *gnon.*

296 NP *pa* for *par mthoṅ ba.*

297 P *du.*

298 CD omit *du.*

299 CD omit *pa.*

300 *de nas yaṅ* omitted in NP.

ji ste gaṅ gi tshe byiṅ ba daṅ rgod pa daṅ bral bar gyur nas mñam par źugs te / de kho na ñid la sems raṅ gi ṅaṅ gis 'jug par 'gyur ba de'i tshe rtsol ba glod[301] *de btaṅ sñoms su bya'o //*

Now when one has entered into a balanced state, having become free from sinking and excitement, and the mind is engaged upon suchness on its own accord, then having relaxed one's effort one should (abide) in equanimity.

gal te sems mñam par źugs pa la brtsal[302] *ba byas na de'i tshe sems rnam par g'yeṅ bar 'gyur ro //*

gal te sems byiṅ bar gyur pa la brtsal[303] *bar ma byas na*[304] *de'i tshe*[305] *śin tu byiṅ bas lhag mthoṅ med de / sems dmus loṅ bźin du 'gyur ro //*

de lta bas na sems byiṅ bar gyur na brtsal[306] *bar bya'o // mñam par gyur na brtsal*[307] *bar mi bya'o //*

If an effort is made while the mind is proceeding in equanimity, then the mind would become distracted.

If an effort is not made when the mind has sunk, then without Insight because sunken, the mind would be like a blind man.

Therefore if the mind is sunken one should make an effort. If equanimous one should not make an effort.

gaṅ gi tshe lhag mthoṅ bsgoms[308] *pas śes rab śin tu śas che bar gyur pa*[309] *de'i tshe źi gnas chuṅ bas mar me rluṅ la bźag*[310] *pa*[311] *bźin du sems g'yo bar 'gyur te / de'i phyir de kho na śin tu gsal bar mthoṅ bar mi 'gyur te / de bas na de'i tshe źi gnas bsgom par bya'o // źi gnas kyi*[312] *śas che bar gyur na yaṅ śes rab bsgom par bya'o //*

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301 NP *glo.*

302 NP *btsal.*

303 NP *btsal.*

304 NP *nas.*

305 NP omit *tshe.*

306 NP *btsal.*

307 C *rtsal.*

308 NP *bsgom.*

309 NP *'gyur ba.*

310 Following CD. Goshima *gźag.*

311 NP add *de.*

312 P omits *kyi.*

gaṅ gi tshe gñis ka mñam du[313] *'jug pa'i tshe lus daṅ sems la gnod par*[314] *ma gyur gyi bar du mṅon par 'du byed pa med par gnas par bya'o //*

When wisdom becomes very acute from cultivating insight, then if one's tranquillity is little, one's mind might waver like a lamp placed in the wind. And on account of that it would not see reality very clearly. Then, at that time, tranquillity should be cultivated. But if tranquillity becomes excessive, wisdom should again be cultivated.

At the time when one has equally entered both, one should abide spontaneously as long as there is no pain in the body or mind.

lus la sogs pa la[315]*gnod par gyur na de'i bar skabs su 'jig rten mtha 'dag sgyu ma daṅ / smig rgyu daṅ / rmi lam daṅ / chu zla daṅ / mig yor*[316] *lta bur lta źiṅ / 'di sñam du bsam par bya ste / sems can 'di dag ni chos zab mo 'di lta bu khoṅ du ma chud pas 'khor ba na kun tu*[317] *ñon moṅs par 'gyur*[318] *gyis*[319] */ {D51a1} bdag gis ci nas kyaṅ de dag chos ñid de khoṅ du chud par 'gyur bar*[320] *de ltar bya'o sñam du bsam źiṅ / sñiṅ rje chen po de*[321] *byaṅ chub kyi sems mṅon du bya'o // de nas ṅal bso la yaṅ de bźin du chos thams cad snaṅ ba med pa'i tiṅ ṅe 'dsin la 'jug par bya'o // yaṅ sems śin tu skyo bar gyur na de bźin du ṅal gso*[322] *bar bya'o //*

If there is such a discomfort in the body, in that period one views the entire world as like an illusion, a mirage, a dream, a water-moon, an appearance. And one reflects in this way, 'These sentient beings! Because they don't understand this view of the profound teaching , they are afflicted throughout *saṃsāra*! Thus I should cause them to understand the *Dharma* nature.' Thus great compassion triggers the thought of Awakening. Then, upon resting, in this way one should again enter into the *samādhi* which is without the appearance of any *dharma*. Also if the mind becomes very sorrowful, one should take rest in this way.

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313 NP *par.*

314 NP *pa.*

315 NP omit *la.*

316 NP *g'yor.*

317 D *du.*

318 CD *gyur.*

319 NP *gyi.*

320 NP *gyur pa.*

321 CD *daṅ* for *de.*

322 NP *bso.*

'di ni źi gnas daṅ lhag mthoṅ zuṅ du 'brel par[323] *'jug pa'i lam ste rnam par rtog pa daṅ bcas pa daṅ*[324] */ rnam par mi rtog pa'i gzugs brñan la dmigs pa'o //*

de ltar rnal 'byor pas rim pa 'dis[325] *chu tshod gcig*[326] *gam / mel tshe thun phyed dam / thun gcig gam / ji srid 'dod kyi bar du de kho na bsgom źiṅ 'dug par bya'o // 'di ni don rab tu rnam par 'byed pa'i*[327] *bsam gtan te / 'phags pa* <u>*laṅ kar gśegs pa*</u> *las bstan to //*

As for this, because it is a path that carries the union the pair of tranquillity and insight, it has objects which are (both) conceptual and non-conceptual mental images.

In that way, by this process a yogin should remain cultivating reality for one hour, a half watch or a watch[328], or just as long as he likes.

As for this, it is the absorption which is the thorough discernment of the (ultimate) object *(don rab tu rnam par 'byed pa'i bsam gtan,* Skt: *arthapravicayadhyāna).* And it is taught in the noble *Laṅkāvatārasūtra.*

de nas 'dod na tiṅ ṅe 'dsin las laṅs te, skyil mo kruṅ ma[329] *bśig par 'di sñam du chos 'di dag thams cad don dam par ṅo bo ñid med pa ñid yin du zin kyaṅ / kun rdsob tu rnam par gnas pa ñid do de lta ma yin na las daṅ 'bras bu 'brel pa la sogs pa ji ltar rnam par gnas par 'gyur / bcom ldan 'das kyis kyaṅ /"dṅos po skye ba kun rdsob tu // dam pa'i don du raṅ bźin*[330] *med " ces bka stsal to //*

Then having emerged from *samādhi* just as wished, and not breaking the lotus posture, one thinks, "Even though all these *dharmas* are ultimately without a nature, they are conventionally established. If it was not like this, then how could such notions as the connection of an action with its result be established? The Illustrious One has also said, "A thing which is born conventionally, ultimately is without a nature."

sems can byis pa'i blo can 'di dag ni ṅo bo ñid med pa'i dṅos po rnams la yod pa la sogs pa sgro 'dogs pas blo phyin ci log tu gyur te / yun riṅ por 'khor lo na yoṅs su 'khyams pas bdag gis ci nas kyaṅ bsod nams daṅ ye śes kyi tshogs bla na med pa yoṅs su rdsogs par bya ste / de nas thams cad mkhyen pa'i go 'phaṅ thob par byas la de dag chos ñid khoṅ du chud par bya'o sñam du

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323 NP *pa.*

324 NP omit *daṅ.*

325 NP *'di.*

326 NP *cig.*

327 NP *rab tu dbye ba'i* for *rab tu rnam par 'byed pa'i.*

328 One Indian hour is 24 minutes, a half watch is 90 minutes and a watch 180 minutes.

329 NP *mi.*

330 NP *ni* for *bźin.*

bsams[331] *la / de nas dal bus skyil mo kruṅ bśig ste*[332] *phyogs bcu na bźugs pa'i saṅs rgyas daṅ byaṅ chub sems dpa' thams cad la phyag byas la / de dag la mchod pa daṅ bstod pa byas nas / 'phags pa bzaṅ po spyod pa la sogs pa'i smon lam rgya chen po gdab bo // de nas*[333] *stoṅ pa ñid daṅ sñiṅ rje chen po'i sñiṅ po can sbyin pa la sogs pa*[334] *bsod nams daṅ ye śes kyi tshogs mtha' dag bsgrub pa la mṅon par brtson par bya'o //*

As for these childlike sentient beings, their minds are inverted because of the supeimposition of existence and so forth upon things that are without a nature. And hence they roam around the cycle of life for a long time. Therefore, may I complete the unsurpassed accumulations of merit and knowledge and then, having attained the rank of the omniscient, may I cause them to understand the *Dharma* nature." Then, breaking the Lotus posture and bowing to all the Buddhas and bodhisattvas residing in the ten directions, one worships and praises them. After that, one offers a long prayer like the noble *Bhadracarī*. Then, the compassionate one possessing emptiness and great compassion should strive to establish all the accumulations of merit and wisdom, starting with giving.

{D51b1} de ltar gyur na bsam gtan de rnam pa[335] *thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid mṅon par bsgrubs*[336] *pa yin te / 'phags pa gtsug na rin po che las ji skad du / "de byams pa'i go cha bgos śiṅ sñiṅ rje chen po'i gnas la gnas nas, rnam pa thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid mṅon par sgrub pa'i bsam gtan byed do // de la rnam pa thams cad kyi mchog daṅ ldan pa'i stoṅ pa ñid gaṅ źe na / gaṅ sbyin pa daṅ ma bral ba / tshul khrims daṅ ma bral ba / bzod pa daṅ ma bral ba / brtson 'grus daṅ ma bral ba / bsam gtan daṅ ma bral ba / śes rab daṅ ma bral ba / thabs daṅ ma bral ba " źes bya ba la sogs pa rgya cher bka' stsal pa lta bu'o //*

If that is how it is then concentration will thoroughly establish the emptiness which possesses the best of all aspects. As is said in the noble *Ratnacūḍa*, "From donning the armour of kindness and dwelling in the state of great compassion one performs the concentration which thoroughly establishes the emptiness which possesses the best of all aspects. Here, if it is asked what is the emptiness which possesses the best of all aspects: it is that which is not separated from giving, not separated from morality, not separated from patience, not separated from effort, not separated from concentration, not separated from wisdom, not separated from method." Like that, conduct and so forth were elaborated.

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331 Goshima: *sñam bsams.*

332 NP *te.*

333 NP *na.*

334 NP omit *pa.*

335 NP *rnams.*

336 NP *bsgrub.*

byaṅ chub sems dpa' ni sems can thams cad yoṅs su smin par byed pa daṅ / źiṅ[337] *daṅ / lus daṅ / g'yog 'khor maṅ po la sogs pa phun sum tshogs par gyur pa'i thabs sbyin pa la sogs pa'i dge ba ṅes par bsten par bya dgos so //*

The sublime method of the bodhisattva's ripening of all beings, his field, his body and his many worldly attendants definitely must rely upon the virtues which are giving and so forth.

de lta ma yin na saṅs rgyas rnams[338] *kyi źiṅ la sogs pa phun sum tshogs pa gaṅ bka' stsal pa de gaṅ gi 'bras bu yin par 'gyur / de lta bas na rnam pa thams cad kyi mchog daṅ ldan pa thams cad mkhyen pa'i ye śes de ni sbyin pa la sogs pa thabs kyis yoṅs su rdsogs par 'gyur bas bcom ldan 'das kyis thams cad mkhyen pa'i ye śes de ni thabs*[339] *kyis*[340] *mthar phyin pa yin no " źes bka' stsal to //*

de'i phyir byaṅ chub sems dpas sbyin pa la sogs pa thabs la yaṅ bsten par bya'i / stoṅ pa ñid 'ba' źig ni ma yin no //

If it were not so, then how does that which is explained as the endowment of a Buddha-field and so forth come to fruition? Thus as for that wisdom which is the omniscience possessed of the best of all aspects it is completed by means, beginning with giving. And therefore the Buddha explained, "As for the wisdom which is omniscience, it reaches its completion through Method."

On account of that a bodhisattva must rely upon method, beginning with giving! Not just emptiness.

de skad du 'phags pa *chos thams cad śin tu rgyas pa bsdus pa* *las kyaṅ bka' stsal te / " byams pa byaṅ chub sems dpa' rnams kyi pha rol tu phyin pa drug yaṅ dag par bsgrub*[341] *pa 'di ni rdsogs pa'i byaṅ chub kyi phyir yin na / de la mi blun po de dag 'di skad du / byaṅ chub sems dpa' śes rab kyi pha rol tu*[342] *phyin pa kho na la bslab par bya'i*[343]*/ pha rol tu phyin pa lhag ma rnams kyis*[344] *ci źig bya źes*[345] *zer źiṅ / {D52a1} de dag pha rol tu phyin pa gźan dag la yaṅ sun 'byin par sems so // ma pham pa 'di ji sñam du sems / ka śi ka'i rgyal por gyur pa gaṅ yin pa des*[346] *phug*

337 NP *źi*.

338 NP omit *rnams*.

339 *de ni thabs* omitted in NP.

340 P *kyi*.

341 CD *bsgrubs*.

342 N omits *tu*.

343 NP *bya'o //*

344 NP omit *kyis*.

345 NP omit *źes*.

346 NP *de*.

ron gyi phyir raṅ gi śa khra la byin[347] *pa de śes rab 'chal ba yin nam / byams pas gsol pa / bcom ldan 'das de ni ma lags so // bcom ldan 'das kyis bka' stsal pa / byams pa ṅa*[348] *byaṅ chub sems dpa'i spyad pa spyod pa na pha rol tu phyin pa drug daṅ ldan pa'i dge ba'i rtsa ba gaṅ dag bsags pa'i dge ba'i rtsa ba de dag gis gnod par gyur tam / byams pas gsol pa / bcom ldan 'das de ni ma lags so / bcom ldan 'das kyis bka' stsal pa / ma pham pa khyod kyis kyaṅ bskal pa drug cur sbyin pa'i pha rol tu phyin pa yaṅ dag par bsgrubs / bskal pa drug cur tshul khrims kyi pha rol tu phyin pa / bskal pa drug cur bzod pa'i pha rol tu phyin pa / bskal pa drug cur brtson 'grus kyi pha rol tu phyin pa / bskal pa drug cur bsam gtan gyi pha rol tu phyin pa / bskal pa drug cur śes rab kyi pha rol tu phyin pa yaṅ dag par bsgrubs na / de la mi blun po de dag 'di skad du*[349] *tshul gcig*[350] *kho nas byaṅ chub ste / 'di lta ste / stoṅ pa ñid kyi*[351] *tshul gyis so źes zer te / de dag ni spyod pa yoṅs su ma dag par 'gyur ro " źes bya ba la sogs pa 'byuṅ ṅo //*

And it was said in the noble *Sarvadharmavaipulyasūtra*, "Maitreya! This realization of the six perfections by bodhisattvas is for the sake of Awakening. [Yet] those ignorant people will speak thus of it, 'A bodhisattva should train only in the perfection of wisdom, what's the point of the remaining perfections!' Thus they consider the other perfections to be discreditable. Do you think this Ajita? Did he who was the king of Kaśi possess corrupt wisdom, he who gave his own flesh to a hawk for the sake of a dove?" Maitreya said, "No, indeed, Bhagavan!" The Bhagavān said, "Maitreya! "When I was in the sphere of practice of the bodhisattva was any harm done with those roots of merit I accumulated, the roots of merit which are the six perfections? Maitreya said, "Indeed not this, Bhagavan!" The Bhagavān said, "You, Ajita, practiced for sixty aeons the perfection of giving, for sixty aeons the perfection of morality, for sixty aeons the perfection of patience, for sixty aeons the perfection of effort, for sixty aeons the perfection of concentration, for sixty aeons the perfection of wisdom. Therefore those who are ignorant people speak this, 'Awakening is only reached by a single way, that is, by the way of emptiness. For them practice is not completely pure.'"

thabs daṅ bral na byaṅ chub sems dpa'i śes rab 'ba' źig gis ni ñan thos[352] *bźin du saṅs rgyas kyi mdsad pa byed mi nus kyi / thabs kyis*[353] *bstaṅs na nus par*[354] *'gyur te / 'phags pa* <u>*dkon mchog brtsegs pa*</u> *las ji skad du / " 'od sruṅs 'di lta ste dper na blon pos zin pa'i rgyal po rnams*

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347 NP *sbyin.*

348 NP omit *ṅa.*

349 *'di skad du* omitted in NP.

350 NP *cig.*

351 NP *kyis.*

352 NP add *kyi.*

353 NP *kyi.*

354 NP *pa.*

dgos pa thams cad byed pa de bźin du byaṅ chub sems dpa'i śes rab thabs mkhas pas yoṅs su[355] *zin pa de yaṅ saṅs rgyas kyi mdsad pa thams cad byed do " źes gsuṅs pa lta bu'o //*

Without method, the mere wisdom of the bodhisattva could not perform the actions of a Buddha, just like (that of) the śrāvakas. But if accompanied by method, it is possible. As is said in the noble *Ratnakūṭa*, "Kāśyapa, in this way for example, kings supported by their ministers carry out all their duties. Likewise the wisdom of the bodhisattva supported by skillful method performs all the actions of the Buddha"

byaṅ chub sems dpa' rnams kyi lam gyi lta ba yaṅ gźan / mu stegs can daṅ / ñan thos rnams kyi lam gyi lta ba yaṅ gźan te / 'di ltar mu stegs can rnams kyi[356] *lam gyi lta ba ni bdag la sogs pa la*[357] *phyin ci log daṅ ldan pa'i phyir thams cad kyi thams cad du śes rab daṅ bral ba'i lam yin te / de bas na de dag thar pa mi thob bo // {D52b1} ñan thos rnams kyis ni sñiṅ rje chen po daṅ bral bas thabs daṅ mi ldan pa yin te / de bas na de dag gcig tu mya ṅan las 'das pa la gźol bar 'gyur ro //*

Moreover the view of the path of the bodhisattvas is other than the view of the path of the non-Buddhists and the śrāvakas. Thus as for the view of the path of non-Buddhists it is a path completely without wisdom in every respect on account of being in error with regard to self and so on. Hence they do not attain liberation. The śrāvakas are without great compassion and therefore not possessed of method. Therefore they abide in *nirvāṇa* individually.

byaṅ chub sems dpa' rnams kyi lam ni[358] *śes rab daṅ*[359] *ldan par 'dod de / des na*[360] *de dag*[361] *mi gnas pa'i mya ṅan las 'das pa la gźol bar 'gyur ro // byaṅ chub sems dpa' rnams kyi lam ni*[362] *thabs daṅ ldan par 'dod de / des na mi gnas pa'i mya ṅan las 'das pa thob ste / śes rab kyi stobs kyis ni*[363] *'khor bar mi ltuṅ la / thabs kyi stobs kyis ni*[364] *mya ṅan las 'das par mi ltuṅ ba'i phyir ro //*

As for the the path of the bodhisattvas, it aims to embody wisdom and hence those

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355 *yoṅs su* omitted in NP.

356 NP *gyis.*

357 CD *par.*

358 NP omit *ni.*

359 CD add *thabs daṅ.*

360 CD *de bas na* for *des na.*

361 NP omit *de dag.*

362 CDNP add *śes rab daṅ.*

363 NP omit *ni.*

364 NP omit *ni.*

[bodhisattvas] alight in a non-abiding *nirvāṇa*. On the other hand, the path of the bodhisattvas aims to embody method and hence reaches a *nirvāṇa* that is non-abiding. Thus, because of the force of wisdom there is no falling into *saṃsāra*, and because of the force of method there is no falling into *nirvāṇa*.

de bas na 'phags pa ga ya go'i ri las / "byaṅ chub sems dpa' rnams kyi lam ni mdor bsdus[365] *na 'di gñis te / gñis gaṅ że na / 'di lta ste / thabs daṅ śes rab bo" źes bka stsal to //*

'phags pa dpal mchog daṅ po las kyaṅ / "śes rab kyi pha rol tu phyin pa ni ma yin no // thabs la[366] *mkhas pa ni pha yin no" źes bka' stsal to //*

Thus it was said in the noble *Gayāśīrṣa*, "As for the path of the bodhisattvas, summarized in brief it is two. What are the two? To wit: method and wisdom."

Also in the noble *Śrīparamādya* it is said, "As for the perfection of wisdom, it is the mother. As for skill in method, it is the father."

'phags pa dri ma med par grags pas bstan pa las kyaṅ /

"byaṅ chub sems dpa' rnams kyi 'chiṅ ba ni gaṅ / thar pa ni gaṅ źe na / thabs med par srid pa'i[367] *'gro ba yoṅs su 'dsin pa ni byaṅ chub sems dpa'i 'chiṅ ba'o // thabs kyis srid pa'i*[368] *'gro bar 'gro ba*[369] *ni thar pa'o //*[370]

Thus it is elaborated in the noble *Vimalakīrtinirdeśa*, "If it is asked what is bondage for a bodhisattva and what liberation? Embracing the beings of world without method is bondage for a bodshisattva. Embracing the beings of the world with method -- that is liberation!

thabs kyis ma[371] *zin pa'i śes rab ni 'chin ba'o // thabs kyis zin pa'i śes rab ni thar pa'o // śes rab kyis*[372] *ma zin pa'i thabs ni 'chin ba'o // śes rab kyis zin pa'i thabs ni thar pa'o " źes rgya cher bka stsal to //*

Wisdom not grasped with method is bondage. Wisdom grasped with method is liberation. Method not grasped with wisdom is bondage. Method grasped with wisdom is liberation.

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365 CD *bsdu.*

366 NP omit *la.*

367 CDNP *par.*

368 NP *par.*

369 CD and Goshima *'gro bar 'gro ba* for *'gro ba yoṅs su 'dsin pa.*

370 CD add *śes rab med par srid par 'gro ba yoṅs su 'dsin pa ni byaṅ chub sems dpa'i 'chiṅ ba'o // śes rab kyis srid pa'i 'gro bar 'gro ba ni thar pa'o //*

371 NP *mi.*

372 NP *kyi.*

byaṅ chub sems dpas śes rab tsam bsten na ni ñan thos kyis[373] *'dod pa'i mya ṅan las 'das par ltuṅ bas 'chin ba bźin du*[374] *'gyur te / mi gnas pa'i mya ṅan las 'das pas grol bar mi 'gyur ro // de lta bas na thabs daṅ bral ba'i śes rab ni byaṅ chub sems dpa' mams kyi 'chiṅ ba'o źes bya'o //*

If a bodhisattva were to adhere to wisdom alone, then because of falling into the *nirvāṇa* sought by śrāvakas it would be like a bondage. And he would not be liberated by nonabiding *nirvāṇa*. Therefore, as for wisdom without method, it should be called a bondage for bodhisattvas.

de lta bas na lhags[375] *pas ñen*[376] *pa me la bsten*[377] *pa bźin du byaṅ chub sems dpas phyin ci log gi lhags pa tsam spaṅ ba'i phyir thabs daṅ bcas pa'i śes rab kyi*[378] *stoṅ pa ñid bsten par bya'i / {D53a1} ñan thos bźin du mṅon du ni mi bya ste /*

Therefore just as someone oppressed by a freezing wind relies on fire, the bodhisattva should rely on the emptiness of wisdom along with method in order to escape the wind of mistakes. But he does not manifest it in the same way as a śrāvaka.

'phags pa chos bcu pa'i mdo las ji skad du / " rigs kyi bu 'di lta ste / dper na mi la la źig[379] *me yoṅs su spyod par gyur te /* [380] *de me de la bsti staṅ byed / bla mar byed kyaṅ de 'di sñam du bdag gis me de la bsti staṅ byas / bla mar byas / ri mor byas kyaṅ 'di la lag pa gñis kyis yoṅs su gzuṅ*[381] *bar bya'o sñam du mi*[382] *sems so // de ci'i phyir źe na / gźi de las bdag la lus kyi sdug bsṅal ba'am / sems kyi yid mi bde bar 'gyur du 'oṅ / sñam pa'i phyir ro // de bźin du byaṅ chub sems dpa'*[383] *yaṅ mya ṅan las 'das pa'i bsam pa can yaṅ yin la mya ṅan las 'das pa mṅon sum du yaṅ mi byed do // de ci'i phyir źe na / gźi de las bdag byaṅ chub las phyir ldog par 'gyur du 'oṅ sñam pa'i phyir ro " [79] źes bka stsal pa lta bu'o //*

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[373] NP *kyi.*

[374] P *tu.*

[375] N *lhag.*

[376] C *ñan.*

[377] CD *la me bsten.* NP *me la brten.*

[378] CD *kyis.*

[379] NP *dag.*

[380] CD *to //.*

[381] NP *bzuṅ.*

[382] NP omit *mi.*

[383] P *dpa'i.*

Just as was said in the *Daśadharmakasūtra,* "Noble son, in this way suppose someone respects a fire and he bows to that fire. Although revering it he does not think, 'I have bowed to the fire and revered it and also honoured it, now I should pick it up with both hands.' Why does he do this? It is because he thinks, 'On that account I would suffer physically and be unhappy mentally. Similarly while a bodhisattva also has the thought of *nirvāṇa,* he does not actualize *nirvāṇa.* Why does he do this? It's because he thinks 'On that account I would turn away from Awakening'. "

thabs tsam 'ba' źig bsten na yaṅ byaṅ chub sems dpa'[384] *so so'i skye bo'i sa las mi 'da' bas śin tu bciṅs pa kho nar 'gyur ro // de lta bas na śes rab daṅ bcas pa'i thabs bsten par bya ste / 'di ltar sṅags kyis yoṅs su zin pa'i dug bźin du byaṅ chub sems dpa' rnams kyi*[385] *ñon moṅs pa yaṅ śes rab kyis yoṅs su zin pa'i stobs kyis bsgoms na bdud rtsir 'gyur na / raṅ bźin gyis*[386] *mṅon par mtho ba'i 'bras bu can sbyin pa la sogs pa gaṅ yin pa lta smos kyaṅ ci dgos te /*

If he adhered to mere method alone a bodhisattva would be very restricted, not going beyond the stage of an ordinary person. Thus he should adhere to method conjoined to wisdom. In this way, if developed with the strength that is held by wisdom, the afflictions of bodhisattvas are transformed into nectar just like poison held by a *mantra.* As for giving and so forth, which by themselves possess the fruit of an exalted rebirth, why say more?

'phags pa <u>dkon mchog brtsegs pa</u> las ji skad du / " 'od sruṅs 'di lta ste / dper na sṅags daṅ sman gyis yoṅs su zin pa'i dug gis ni 'chi bar byed mi nus so // de bźin du byaṅ chub sems dpa' rnams kyi[387] *ñon moṅs pa śes rab kyis yoṅs su zin pas kyaṅ log par ltuṅ bar byed mi nus so " źes bka' stsal to //*

As it's said in the noble *Ratnakūṭa,* "In this way Kāśyapa, just as a poison held in check by *mantras* and medicines cannot cause death, so too because the bodhisattvas' afflictions are held in check by wisdom, they cannot cause one to fall into error."

de lta[388] *bas na gaṅ gi phyir byaṅ chub sems dpa' thabs kyi stobs kyis 'khor ba mi 'dor ba de'i phyir mya ṅan las 'das par mi ltuṅ ṅo // gaṅ gi phyir śes rab kyi stobs kyis dmigs pa mtha' dag spoṅ ba de'i phyir 'khor bar mi ltuṅ ste / {D53b1} de*[389] *bas na mi gnas pa'i mya ṅan las 'das pa*

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384 NP *dpa'i.*

385 CD *kyis.*

386 NP omit *gyis.*

387 NP omit *kyi.*

388 NP omit *lta.*

389 Goshima: *des*

yaṅ[390] *saṅs rgyas ñid thob*[391] *bo //*

Therefore, since by strength of method a bodhisattva does not abandon *saṃsāra*, he does not fall into *nirvāṇa*. Since by strength of wisdom he renounces false imagination, he does not fall into *saṃsāra*. Thus he attains the nonabiding *nirvāṇa*, Buddhahood.

de bas na 'phags pa nam mkha' mdsod las kyaṅ / " de śes rab kyi śes pas ni ñon moṅs pa thams cad yoṅs su 'dor[392] *ro // thabs kyi śes pas ni sems can thams cad yoṅs su mi gtoṅ ṅo " źes bka' stsal to //*

Therefore it is also said in the *Gaganagañja*, "By the knowledge of wisdom one completely abandons afflictions. By the knowledge of method one does not forsake any sentient being."

'phags pa dgoṅs pa ṅes par 'grel pa las kyaṅ /"sems can gyi don la śin tu mi phyogs pa daṅ / 'du byed mṅon par 'du bya ba thams cad la śin tu mi phyogs pa ni bla na med pa yaṅ dag par rdsogs pa'i byaṅ chub tu ṅas ma[393] *bstan to " źes bka stsal to // de lta*[394] *bas na saṅs rgyas ñid thob par 'dod pas śes rab daṅ thabs gñis ka bsten par bya'o //*

The *Saṃdhinirmocana Sūtra* also states, "That which is not oriented toward the benefit of sentient beings and which is not oriented towards all the performances of action, I do not call unsurpassed, perfectly complete Awakening." Therefore one who wishes to attain Buddhahood should rely on both wisdom and method.

de la 'jig rten las 'das pa'i śes rab bsgom pa'i gnas skabs sam / śin tu mñam par gźag pa'i gnas skabs na sbyin pa la sogs pa thabs la bsten[395] *pa mi byuṅ du zin kyaṅ / de la sbyor ba daṅ de'i rjes las byuṅ ba'i śes rab gaṅ yaṅ*[396] *byuṅ*[397] *ba de'i tshe thabs la bsten*[398] *pa 'byuṅ ba de*[399] *ñid de / de'i phyir śes rab daṅ thabs gñis cig car 'jug go //*

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390 NP omit *yaṅ*.

391 CD *'thob*.

392 N *'dir*.

393 NP omit *ma*.

394 NP omit *lta*.

395 CD *brten*.

396 *gaṅ yaṅ* omitted in NP.

397 NP *'byuṅ*.

398 CD *brten*.

399 CD omit *de*.

In that context when in the situation of cultivating world-transcending wisdom or in the condition of concentrated equipoise *(mñam par gźag pa'i gnas skabs)*, one does not rely upon method such as giving. But in that context, during preparations and following (those meditations) whatever wisdom has arisen at that time, that itself comes to rely on method. On account of that one simultaneously engages the two: wisdom and method.

gźan yaṅ byaṅ chub sems dpa' rnams kyi śes rab daṅ thabs zuṅ du 'brel bar 'jug pa'i lam ni 'di yin te / sems can thams cad la lta ba'i sñiṅ rje chen pos yoṅs su zin pas 'jig rten las 'das pa'i lam bsten pa daṅ / laṅs pa'i thabs kyi dus na yaṅ sgyu ma mkhan bźin du phyin ci ma log pa kho na'i sbyin pa la sogs pa la bsten[400] *pa ste /*

Furthermore, this is the path that carries the union of wisdom and method for bodhisattvas: they rely on the transcendent path because thoroughly gripped by the great compassion that beholds all sentient beings. And at the time of emergent method, they rely on giving and so forth which is unmistaken -- just like miracle workers *(sgyu ma mkhan)*.

'phags pa <u>*blo gros mi zad pas bstan pa*</u> *las ji skad du / "de la byaṅ chub sems dpa'i thabs ni gaṅ / śes rab mṅon par sgrub pa ni gaṅ źe na / gaṅ gi phyir mñam par gźag pa na sems can la*[401] *lta bas na*[402] *sñiṅ rje chen po'i dmigs pa la sems ñe bar 'jog pa de ni de'i thabs so // gaṅ gi phyir źi ba daṅ rab tu źi bar sñoms par 'jug pa de ni de'i śes rab bo " źes rgya cher bka' stsal pa lta bu'o //*

Just as was extensively explained in the *Akṣayamatinirdeśa*, "There, if it is asked what is the method of the bodhisattva and what the establishment of wisdom: that for the sake of which he places the mind on the object of great compassion, by viewing all sentient beings while abiding -- that is his method. That for the sake of which he equanimously enters calm and pacification -- that is his wisdom."

<u>*bdud btul ba'i le'u*</u> *las kyaṅ bka stsal te / " gźan yaṅ byaṅ chub sems dpa' rnams kyi sbyor pa yaṅ dag phul ni śes rab kyi śes pas mṅon par brtson par yaṅ mi byed la / {D54a1} thabs kyi śes pas dge ba'i chos thams cad sdud par yaṅ sbyor ba daṅ / śes rab kyi śes pas bdag med pa daṅ / sems can med pa daṅ / srog med pa daṅ / gso ba med pa daṅ / gaṅ zag med par yaṅ sbyor la / thabs kyi śes pas sems can thams cad yoṅs su smin par byed par*[403] *yaṅ sbyor ba gaṅ yin pa'o " źes rgya cher 'byuṅ ṅo //*

This is also elaborated in the *Māradamanaparivarta*, "As for the perfected practice of the bodhisattvas, because of the knowledge of wisdom he does not make an effort, while because of the knowledge of method he never the less practices the collection of all the beneficial qualiites. By

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400 CD *brten*.

401 NP omit *la*.

402 NP omit *na*.

403 D *pa*.

knowledge of wisdom he practices without an identity, without sentient beings, without living beings, without lives, without a person, while because of knowledge of method, he is one who never the less practices the ripening of all sentient beings."

'phags pa chos thams cad yaṅ dag par sdud pa'i mdo las kyaṅ /
"dper na sgyu ma'i mkhan po źig //
sprul pa thar par bya phyir brtson //
des[404] ni sṅa nas de śes pas //
sprul pa de la chags pa med //
srid gsum sprul pa 'dra bar ni //
rdsogs pa'i byaṅ chub mkhas pas śes //
'gro ba'i ched du go bgos te //
'gro ba de ltar sṅa nas śes // " źes 'byuṅ ṅo //

As is said in the *Sarvadharmasaṃgraha Sūtra:*

For example, a magician
attempts to liberate a phantom.
Because he already knows this
he is not attached to that phantom.
Similarly, the awakened sage knows
the phantom of three worlds.
He dons armour for living beings
even though already knowing living beings in that way.

"byaṅ chub sems dpa' rnams kyi śes rab daṅ / thabs kyi tshul kho na sgrub pa'i dbaṅ du mdsad nas / de'i sbyor ba 'khor ba na gnas pa yaṅ yin pa la / bsam pa mya ṅan las 'das pa la gnas pa[405] yaṅ yin no " źes bka' stsal to //

Having activated the power which establishes the very conduct of the bodhisattvas' wisdom and method, their practice is situated in the world while their thoughts remain on *nirvāṇa*."

de ltar stoṅ pa ñid daṅ sñiṅ rje chen po'i sñiṅ po can bla na med pa yaṅ dag par rdsogs pa'i byaṅ chub tu yoṅs su bsṅos pa'i sbyin pa la sogs pa'i thabs goms par byas la / don dam pa'i byaṅ chub kyi sems bskyed pa'i phyir[406] sṅa ma bźin du rtag par dus dus su źi gnas daṅ lhag mthoṅ gi sbyor ba la ci nus su bsgom par bya ste / 'phags pa spyod yul yoṅs su dag pa'i mdo las / "gnas

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404 NP *de.*

405 P repeats *la gnas pa.*

406 NP *skyed pa* for *bskyed pa'i phyir.*

skabs thams cad du sems can gyi don byed pa'i byaṅ chub sems dpa' rnams kyi phan yon[407] *" ji skad du bstan pa de bźin du ñe bar gnas pa'i dran pas dus thams cad du thabs la mkhas pa goms par bya'o //*

In that way, after practicing method, starting with giving, which is the complete resolve for unsurpassed, perfect awakening, then just as before, the one who has the heart of great compassion and emptiness should continually cultivate the practice of tranquillity and insight as much he can in order to generate the ultimate thought of Awakening. Just as was explained in the noble *Gocaraparisuddhisūtra,* "The merit of the bodhisattvas which acts for the benefit of sentient beings in all situations," so too one should practice skill in method at all times by remembering their presence.

de ltar sñiṅ rje daṅ / thabs daṅ / byaṅ chub kyi sems goms par byas pa de[408] *tshe 'di la gdon mi za bar khyad par du 'gyur te / des na rmi lam na rtag tu*[409] *saṅs rgyas daṅ byaṅ chub sems dpa' mthoṅ bar 'gyur / rmi lam bzaṅ po gźan dag kyaṅ rmi bar 'gyur / lha rnams kyaṅ yi raṅs*[410]*nas sruṅ ba byed par 'gyur / skad cig re re la yaṅ bsod rnams daṅ ye śes kyi tshogs rgya chen po sogs par 'gyur / {D54b1} ñon moṅs pa'i sgrib pa daṅ / gnas ṅan len kyaṅ byaṅ*[411] *bar 'gyur / dus thams cad du yaṅ bde ba daṅ yid bde ba maṅ bar 'gyur / skye bo maṅ po la sdug par 'gyur / lus la yaṅ nad kyis mi thebs par 'gyur sems las su ruṅ ba ñid kyi mchog kyaṅ thob par 'gyur te / des na mṅon par śes pa la sogs pa yon tan khyad par can thob bo //*

One who has practiced compassion, method and the thought of Awakening in that way will certainly become distinguished at this time. By doing so, he will continually see Buddhas and bodhisattvas in his dreams. He will also dream other good dreams. The gods, out of delight, will protect him. In each and every moment there will be a great accumulation of merit and knowledge. The obscuration of the afflictions and corruption also will be purified. His happiness and gladness will continually increase. He will suffer for many people. He will not be afflicted by illness in the body. He will attain the distinction of being one who is capable mentally. By doing so, he will come to possess the distinction of qualities such as transcendent cognition.

de nas rdsu 'phrul gyi stobs kyis[412] *'jig rten gyi khams mtha' yas pa dag tu soṅ*[413] *nas saṅs rgyas bcom ldan 'das la mchod pa byed do // de dag la chos kyaṅ ñan to //*

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407 N *yan.*

408 NP *ste* / for *de.*

409 P *du.*

410 NP *raṅ.*

411 NP *'byaṅ.*

412 NP *kyi.*

413 N *soṅs.*

'chi ba'i dus kyi tshe na yaṅ gdon mi za bar saṅs rgyas daṅ byaṅ chub sems dpa' rnams mthoṅ bar 'gyur ro / tshe rabs gźan na[414] *yaṅ saṅs rgyas daṅ byaṅ chub sems dpa' daṅ mi 'bral ba'i yul daṅ khyad par du 'phags pa'i khyim du yaṅ*[415] *skye bar 'gyur te / des na 'bad mi dgos par bsod nams daṅ ye śes kyi tshogs yoṅs su rdsogs par byed do // loṅs spyod che ba daṅ / g'yog 'khor maṅ bar 'gyur ro // śes rab rno bas skye bo maṅ po yoṅs su smin par yaṅ*[416] *byed par 'gyur ro // tshe rabs thams cad du tshe rabs dran par 'gyur te / de ltar phan yon tshad med pa mdo gźan dag las 'byuṅ ba khoṅ du chud par bya'o //*

After that, by means of miraculous power one enters endless worldly realms, and honours the Illustrious Buddhas. And one listens to their teachings.

At the time of death one will inevitably see Buddhas and bodhisattvas. In other births one will be favourably born in a noble home and country which is not separated from the Buddhas and bodhisattvas. And after that one will easily accomplish the accumulations of merit and knowledge. Great wealth and attendants will accumulate. With acute wisdom, one will undertake the ripening of many living beings. In all one's lives one will remember one's lives. In this way one should understand unlimited benefits, as is said in other *sūtras.*

des de ltar sñiṅ rje daṅ / thabs daṅ / byaṅ chub kyi sems rtag tu gus par yun riṅ du bsgom na rim gyis sems kyi[417] *rgyud śin tu yoṅs su dag pa'i skad cig 'byuṅ bas yoṅs su smin par 'gyur ba'i phyir gtsubs*[418] *śiṅ gtsubs pa'i me bźin du yaṅ dag pa'i don la bsgom pa rab kyi mthar phyin par gyur nasjig rten las 'das pa'i ye śes rtog pa'i dra ba mtha' dag daṅ bral ba / chos kyi dbyiṅs spros pa med pa śin tu gsal bar rtogs pa / dri ma med ciṅ mi g'yo la mar me rluṅ med par gźag*[419] *pa bźin du mi g'yo ba tshad med par*[420] *gyur pa / chos thams cad bdag med pa'i*[421] *de kho na mṅon pa mthoṅ ba'i lam gyis*[422] *bsdus pa don dam pa'i byaṅ chub kyi sems kyi*[423] *ṅo bo ñid 'byuṅ*[424] *ṅo //*

Thus if one continually cultivates compassion, method and the thought of Awakening with contant

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414 C omits *na.*

415 NP omit *yaṅ.*

416 NP omit *yaṅ.*

417 NP *'di.*

418 CD *gtsub.*

419 CD *bźag.*

420 CD *mar* for *med par.*

421 CD add *ṅo bo.*

422 NP *gyi.*

423 NP omit *kyi.*

424 D *dbyuṅ.*

devotion, then by the arising of moments of very great purity the mental continuum will gradually become ripened. On account of which, like the fire of fire-sticks rubbed together, the meditation on the object of reality *(yaṅ dag pa'i don la bsgom pa)* reaches its highest limit. Then transcendent wisdom is free from the entire net of conceptual proliferation, and very clearly realizes the *Dharmadhātu* which is without activity. Stainless and motionless, resting like a butter-lamp out of the wind, the motionless is unlimited. Encompassed in the path of seeing that realizes the reality of the identitylessness of all *dharmas*, it is the nature of the ultimate thought of Awakening.

de byuṅ nas dṅos po'i[425]*mtha' la dmigs pa la źugs pa yin te / [89] de bźin gśegs pa'i rigs su skyes pa yin / {D55a1} byaṅ chub sems dpa'i skyon med pa la źugs pa yin / 'jig rten gyi 'gro ba thams cad las log pa yin / byaṅ chub sems dpa'i chos ñid daṅ chos kyi dbyiṅs rtogs*[426] *pa la gnas pa*[427] *yin / byaṅ chub sems dpa'i sa daṅ po thob pa yin no źes phan yon de rgyas par sa bcu pa la sogs pa las khoṅ du chud par bya'o //*

Then one has entered the meditation object which is the limit of things. One is born in the lineage of the Tathāgatas. One has entered the faultlessness of the bodhisattva. One has turned away from the cycles of the world. One dwells in the realization of the bodhisattva's *Dharmatā* and *Dharmadhātu*. One has attained the first stage of the bodhisattva. Thus these benefits should be understood in detail from works like the *Daśabhūmika*.

'di ni de bźin ñid la dmigs pa'i bsam gtan te[428] */ 'phags pa laṅ kar gśegs pa las bstan te / " 'di ni byaṅ chub sems dpa' rnams kyi spros pa med pa rnam par mi rtog pa ñid la 'jug pa'o // mos pas spyod pa'i sa la ni mos pa'i dbaṅ gis*[429] *'jug par rnam par gźag*[430] *gi / mṅon par 'du byed pas ni ma yin no //*

This is the concentration having the object of thusness. It has been taught in the noble *Laṅkāvatārasūtra* as follows," As for this, one enters the bodhisattvas' thorough non-conceptuality which is without conceptual proliferation. At the stage of conduct of zealous conduct one remains engaged by the power of zealous conduct, but not spontaneously.

ye śes de byuṅ bar gyur na ni mṅon du źugs pa yin te / de ltar sa daṅ por źugs pa des[431] *phyis bsgom pa'i lam la 'jig rten las 'das pa daṅ / de'i rjes pa thob pa'i ye śes gñis kyis śes rab daṅ / thabs*

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425 Goshima *gṅos po'i,* correction: Tomubechi Tōru (with thanks).

426 NP *rtog.*

427 Goshima omits *pa.* correction: Tomubechi.

428 CD *de.*

429 NP *gi.*

430 NP *bźag.*

431 D *de.*

bsgoms[432] *pas rim gyis bsgom pas spaṅ bar bya ba'i sgrib pa bsags pa phra ba bas kyaṅ ches phra ba byaṅ ba'i phyir daṅ / yon tan khyad par can goṅ ma goṅ ma thob pa'i*[433] *phyir goṅ ma*[434] *rnams yoṅs su sbyoṅ bas de bźin gśegs pa'i ye śes kyi bar la źugs nas thams cad mkhyen pa ñid kyi rgya mtshor 'jug ciṅ dgos pa yoṅs su 'grub pa'i dmigs pa yaṅ 'thob ste / 'di ltar rim pa kho nar sems kyi*[435] *rgyud yoṅs su dag par " 'phags pa* <u>*laṅ kar gśegs*[436] *pa*</u> *las kyaṅ bka' stsal to //*

Once that knowledge has arisen it is entered. After entering the first stage in that way, on the path of cultivation one cultivates wisdom and method by means of the two knowledges obtained: the transcendent and that which follows it. Therefore, since it is by gradually meditating that the subtle and very subtle accumulations of obscurations to be abandoned are purified, one thoroughly trains in the lower in order to attain the higher distinctive virtues. Therefore, having entered into the wisdom of the Tathāgatas one will attain the entrance into the ocean of omniscience and the object which is the perfection of purpose. In precisely this gradual way, the mental continuum is completely purified." This was taught in the noble *Laṅkāvatārasūtra.*

'phags pa <u>*dgoṅs pa ṅes par 'grel pa*</u> *las kyaṅ / " rim gyis*[437] *sa*[438] *goṅ ma goṅ ma rnams su gser lta bur sems rnam par sbyoṅ la bla na med pa yaṅ dag par rdsogs pa'i byaṅ chub kyi bar du mṅon par rdsogs par 'tshaṅ rgya 'o " źes gsuṅs so //*

Also it is said in the noble *Saṃdhinirmocanasūtra,* "Gradually on the highest stages when the mind is thoroughly purified like gold, it directly and completely awakens right up to the point of unsurpassed, perfect Awakening."

thams cad mkhyen pa ñid kyi rgya mtshor źugs pa na yid bźin gyi nor bu lta bur sems can mtha' dag ñe bar 'tsho ba'i yon tan gyi phuṅ po daṅ ni ldan / sṅon gyi smon lam gyi 'bras bu yod par ni mdsad / thugs rje chen po'i raṅ bźin du ni 'gyur / lhun gyis grub pa'i thabs sna tshogs dag daṅ ldan / sprul pa dpag tu med pa dag gis 'gro ba ma lus pa'i don rnam pa thams cad ni mdsad / {D55b1} yon tan phun sum tshogs pa ma lus pa rab kyi[439] *mthar phyin par ni 'gyur / bag chags*

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432 NP *sgom.*

433 NP *tho ba'i* for *thob pa'i.*

434 D *sa 'og ma* for *goṅ ma.*

435 D *kya.*

436 Goshima *śegs.*

437 NP *gyi.*

438 NP omit *sa.*

439 NP omit *rab kyi.*

daṅ bcas pa'i ñes pa'i dri ma mtha' dag bsal nas / sems can gyi khams kyi[440] *mthas*[441] *gtugs par źugs*[442] *pa yin par rtogs pa daṅ ldan pas / saṅs rgyas bcom ldan 'das yon tan mtha' dag gi 'byuṅ gnas la dad pa bskyed la yon tan de yoṅs su bsgrub pa'i phyir bdag ñid thams cad kyis 'bad par bya'o //*

When one enters the ocean of omniscience, then like a wish-fulfilling jewel one possesses heaps of virtues which provide for all sentient beings. One bears the fruit of previous prayers. One takes on the nature of great compassion. One possesses various uncontrived methods. Employing limitless emanations one does everything that leads to the goal of every living being. One reaches the highest limit of all excellent qualities. One clarifes all stains along with their underlying habits and then has the realization which extends to the limits of all the realms of sentient beings. Therefore when one has generated faith in the blessed Buddhas as the source of all these qualities, in order to thoroughly establish those qualities one should totally exert oneself.

de bas na bcom ldan 'das kyis 'di skad du / thams cad mkhyen pa'i ye śes de ni sñiṅ rje'i rtsa ba las byuṅ ba yin / byaṅ chub kyi sems kyi rgyu las byuṅ ba yin / thabs kyis mthar phyin pa yin no " źes bka' stsal to //

Thus the Buddha said, "The wisdom of omniscience has arisen from the root which is compassion. It has arisen from the cause which is the thought of Awakening. It has reached its completion through method."

dam pa phrag dog la sogs dri ma thag bsriṅs pa //
yon tan rnams kyis mi ṅoms chu yi(?s) mtsho 'dra dag //
rnam par phye nas legs par bśad rnams 'dsin byed de //
ṅaṅ pa rab dga' chu las 'o ma len pa bźin //
de lta bas na mkhas rnams kyis //
phyogs lhuṅ dkrugs yid riṅ spoṅs la //
byis pa las kyaṅ legs bśad pa //
thams cad blaṅ ba kho nar bya //
de ltar dbu ma'i lam bśad pas //
bdag gis bsod nams gaṅ[443] *thob pa //*
de yis[444] *skye bo ma lus pa //*
dbu ma'i lam ni thob par śog //

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440 NP omit *kyi*.

441 NP *mtha'*.

442 CD *bźugs*.

443 D *gar*.

444 NP *yi*.

A holy person casts away defilements such as jealousy
He can't get enough of virtue, just like the ocean and water
He understands the good instructions, having first discriminated
just as the delighted swan who obtains milk from water.
Hence the wise leave far behind
their opinionated and confused mind
and accept the good instructions
even from a child.
Thus through the merit I obtained
by the middle path explained
May beings without limit
the middle path attain.

bsgom pa'i rim pa ā cā rya ka ma la śī las bar du mdsad pa rdsogs so[445] *//*

rgya gar gyi mkhan po pra jñā va rma daṅ / lo tsā ba ba nde ye śes sdes bsgyur ciṅ źus te / gtan la phab pa'o //

The *Bhāvanākrama*, composed by Ācārya Kamalaśīla, is completed.

It was translated, revised and arranged by the Indian master Prajñāvarman and the translator Venerable Ye śes sde.

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445 NP *sto.*

The Process of Meditation III[1]

1. Śamatha and vipaśyanā

Homage to Tara!
The Process of Meditation is related in brief
for those who have entered
the way of the Mahāyāna *sūtras.*

There (in those *sūtras*), even if the *samādhi* of bodhisattvas was taught by the Bhagavan to be limitless (in variety), by way of the (four) Immeasurables and all the rest, nevertheless all *samādhis* are subsumed under tranquillity and insight. Therefore, precisely that path which carries the union of tranquillity and insight is related. And the Bhagavān has said:

> Having cultivated[2] tranquillity and insight
> A living being is liberated from the bondages of signs *(nimitta, T. mtshan ma)*
> and negative dispositions *(dauṣṭhula, T. gnas ṇen len).*

Therefore one who aims to abandon all obscurations should practice[3] tranquillity and insight. By the power of tranquillity the mind becomes steady on its object, like a lamp in a place without wind. By insight, the light of perfect gnosis emerges from accurately realizing the suchness of *dharmas* (*yathāvad dharmatattvāvagamāt*). And on that basis all obscuration is removed, just as the night by the dawning of the sun.[4] Precisely because of this the Bhagavān taught four realities as meditation objects for yogins: a) a mental image without conceptualization b) a mental image accompanied by conceptualization c) the limit of things *(vastuparyantatā i.e. śūnyatā)* and d) the

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1 Based on Tucci (1971) and D. Division of sections follows Tucci.

2 D 56a1: *goms par byas.* Tucci 1.9: *bhāvayitvā.*

3 D 56a2: *bsgom par bya'o* / Tucci 1.11: *sevanīye* /

4 D 56a2: *mun par ñi ma śar ba bźin du.*

perfection of purpose.

a) In this context, when by means of tranquillity one has committed oneself to a mental image of all *dharmas* or to a form like that of the Buddha, that which is depended upon is called a mental image without conceptualization. It is called without conceptualization here because of an absence of concepts determining[5] the actual state of (that) reality *(bhūtārthanirūpaṇāvikalpābhāva).* And it is called a mental image because it is depended upon, having committed oneself to an image of *dharmas* as they have been learned and understood.

b) When, by means of insight, the yogin analyzes *(vicārayati)* that very mental image in order to understand reality *(tattvādhigamārtha)*, then it is called a mental image accompanied by conceptualization on account of the presence *(samudbhāva, T. yod pa)* there of a concept determining reality (*tattvanirūpaṇāvikalpa*), which is the characteristic of insight.

c) And in determining the nature of that very mental image on the basis of accurately understanding the nature of all *dharmas*, the yogin is as if ascertaining blemishes upon his own face by discerning its reflection in a mirror. When he penetrates the suchness *(tathatā)* that marks the limit of things then, on account of understanding the final nature of objects, this is called the meditation object of the limit of things in the first stage (of the bodhisattva).

d) After that, by the path of cultivation in the remaining stages, gradually there is a reorientation of the basis (of the mind) on account of the arising of moments of greater and greater (mental) purity -- just as when one employs an elixir of medicinal herbs. This being so, when there is the accomplishment of what must be done, which is defined by the removal of obscurations, then that very knowledge in the Buddha-stage is called the object for the perfection of purpose.

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[5] Tucci 1.20: *nirūpaṇā* D. om.

That being so, what is shown by this? The realization of the limit of all[6] things occurs through practicing[7] tranquillity and insight. And by that, the perfection of purpose defined by the removal of obscurations is attained. And that itself is Buddhahood. Therefore tranquillity and insight must be practiced by one who aims for the realization of Buddhahood. Conversely, for one who does not practice those two there is neither the realization of the limit of reality nor the perfection of purpose. Thus in the noble *Ratnamegha* and elsewhere the Bhagavān concisely stated the definition of tranquillity and insight:

> Tranquillity is one-pointedness of mind, insight is the discernment of reality (*bhūtapratyavekṣā, yan dag pa la rtog pa*).

2. How to practice śamatha and vipaśyanā.

There, the yogin established in the prerequisites *(saṃbhāra)* for tranquillity and insight such as moral purification, having generated great compassion toward all beings, should practice in studying, thinking and meditation by way of the thought of Awakening that has been produced. In this context, at the time[8] of meditation, having first of all finished with all his obligations and having emptied his bladder and bowels, in a pleasant spot free from barbs of sound and such, the yogin who intends to rescue all living beings resolves, "May I bring[9] all sentient beings into the heart of Awakening." Having actualized great compassion he makes prostrations to all the Buddhas

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6 Tucci 2.16: *samasta*. D: om.

7 D 56b2: *źi gnas daṅ lhag mthoṅ goms par byas...*

8 Following D 56b5: *sgom pa'i dus* and Bhk II: *bsgom pa'i dus* (D 46b2). Tucci 3.11: *bhāvanābalena*, by the force of meditation.

9 Tucci 3.14: *niṣpādayitavayā*. D 56b6: *dgod par bya*?

and bodhisattvas residing in the ten directions, whether by placing pictures of their bodies in front of himself or elsewhere, properly praising and making offerings to them as is his liking. Having confessed his faults, he rejoices in the merit of the entire world. Then on a very soft and comfortable seat, in the manner of the venerable Vairocana's Lotus posture, or alternatively in the 'Half-lotus' posture, with eyes neither too open nor closed directed at the tip of the nose, and with his body neither too bent nor rigid but simply straight, he should remain one whose awareness is inclined inward. Then he should square his shoulders. The head should be kept neither raised nor lowered, nor moving to one side (or another), thereby keeping the nose properly centred. His teeth and lips should be left natural, while his tongue is placed at the upper base of the teeth. His respirations should not be accompanied by sound, neither hurried nor heavy, but rather just as they should enter and depart without being discerned, very slowly and without effort, that's the way it should be done.

There first of all the yogin, having placed his mind on the form of the Tathāgata as seen or studied, should generate tranquillity. And that form of the Tathāgata is yellow like refined gold, adorned with the marks and secondary marks, surrounded by a circle of attendants. One who continuously pays attention to helping sentient beings through a variety of methods takes on[10] the desire for the (Tathāgata's) virtues and neutralizes laxity, excitement and so forth. One should concentrate to such an extent as to see him so clearly that it is as if he were sitting directly before one.

And then insight should occur on the basis of observing[11] the coming and going of the

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10 Tucci 4.17: *samupādāya* D 57a5: *bskyed.*

11 Tucci 5.1: *nirūpaṇataḥ* D 57a6: *rtog pas.*

reflection of the Tathāgata's form. And after that one should think along the following lines, "Just as this reflection of the Tathāgata's form does not come from anywhere, will not go anywhere, and also remains empty of an independent nature, free of a self and of belonging to a self, so too all *dharmas* are empty of an independent nature, free from coming and going, like reflections, without a nature of existence and so on." Having thought thus, the one cultivating suchness with a mind whose thought has stopped and which has the singular flavour of silence should abide as long as he likes. And this *samādhi* is taught as the *Pratyutpannabuddhasaṃmukhāvasthitasamādhi*. Instruction on its advantages can be known in detail in that very sūtra. According to this, all dharmas are collected together by way of kind. Having bound the mind on that point, one should then generate tranquillity by ceasing laxity, excitement and so forth.

And, in brief, *dharmas* are grouped together by dividing them into those with material form and those with an immaterial form. There, those with material form are collected under the aggregate of material form. Those with an immaterial form have the nature of the aggregates of sensation and so forth. Now with regard to this, it is due to the attachment of clinging to existence and so forth that innocent people roam around *saṃsāra* with inverted minds. In order to reverse their error, and having manifested great compassion towards them, the yogin who has generated tranquillity cultivates insight so as to realize thusness. And the discernment of reality is said to be insight.

But what is real is the selflessness of persons and *dharmas*. Here, the selflessness of the person is the aggregates' lack of self or belonging to a self. The selflessness of *dharmas* is precisely their being like an illusion. Here the yogin should examine as follows, "First of all, apart from

material form and the rest there is no person; this on account of its nonappearance.[12] It is only among material form and the other (aggregates) that there is an "I". And thus it is a production by conditions. Moreover, there is no person who possesses the nature of the aggregates of material form and the rest. This is because those (aggregates), material form and so on, have a nature of being impermanent and multiple while a person is imagined by it proponents as permanent and unitary. Nor also is the reality of a person whom one cannot describe as existing that (way) or the other (way) reasonable, since real things have no other kind of existence." Therefore that which the world calls "I and mine" is clearly shown to be nothing more than a misguided delusion.

Next, in order to realize the identitylessness of *dharmas*, those *dharmas* with material form should also be analyzed, "Are these established as existing ultimately, independent from the mind? Or could it be that the mind itself appears, manifesting as material form and the rest, just like appearances in a dream-state?" These he observes as atoms, but when discerning the atoms in terms of (their own) parts, he does not find (them). And thus not apprehending (them), he dismisses conceptualizations regarding their existence or nonexistence. And he understands that the three worlds are mind alone, nothing more. Thus it is said in the *Laṅkāvatara sūtra:*

> One analyzes a substance into atoms and indeed should not conceive material form,
> It is because of a false view that one does not clarify the state of mind only.

One thinks, "Because of the force of beginningless attachment to false forms and the like, for the naive the mind itself takes on an appearance of a material form as if it exists separated externally, just like those forms and so on being apprehended in the dreams. Therefore the triple world is just mind-alone." Having ascertained all designation to be just mind in this way, and

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[12] D 57b5: *de mi snaṅ ba'i phyir daṅ /*

having discerned there, one also discerns the nature of mind since, "The nature of all *dharmas* is discerned." Thus he investigates. Ultimately the mind too is nonarisen, like an illusion. When the mind itself appears in diverse aspects because of grasping the aspects of false-natured material form and the rest, then the same goes for it as for material form and the rest. Because it is not independent of these, where could there be any reality? Just as material form and the rest have a nature of being neither one nor many on account of their diverse aspects, so too the mind also has a nature of being neither one nor many since it is not independent from those. Nor also does the mind, in being generated, come from anywhere; nor when ceasing, does it go anywhere. Nor also is its generation ultimately from itself, another or both reasonable. Therefore the mind is just like an illusion. Just as the mind, so too all *dharmas*, like an illusion, are ultimately unarisen.

The yogin who is examining does not even apprehend a nature of the mind by which he discerns! Thus in this way wherever the yogin's mind extends to a meditation object, when upon examining its nature it is not found, then having analyzed every single thing (and) having understood them to be without a pith -- like the trunk of a plantain tree -- he turns his mind away from that (analysis). Then, when all conceptualization of existence and so forth has ceased, the signless yoga free of all conceptual proliferation is obtained. Thus it is stated in the noble *Ratnamegha*.

He who is skillful regarding faults in this way practices in the cultivation of emptiness in order to eliminate all conceptual proliferation. One who is experienced in cultivating emptiness, in searching for an independent nature[13] realizes as empty whatever places the mind flows toward, those places that the mind enjoys. The mind too, upon being examined, is realized to be empty.

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[13] Tucci 7.19: *svabhāvataḥ parigaveṣamāṇo*. D 58b4-5: *ṅo bo ñid yoṅs su btsal na.*

Even the mind which examines when an independent nature is being sought, is realized to be empty. One who closely examines in this way enters into a unified state in a condition of signlessness.[14] Thus for this reason it is pointed out, "For one who does not look closely, there is no entrance into the signless." (And) when, upon closely examining the nature of *dharmas,* he does not find (anything), he conceives neither "It exists" nor "It does not exist." With regard to that which is imagined "It does not exist," this is on account of the fact that it does not appear in his mind at all times. For if at some time an existent was seen, then one could conjecture "It does not exist" by denying it. But if, in surveying the three times with wisdom, the yogin does not apprehend an existent, then by denying what could one conjecture "It does not exist"? So too, other concepts do not exist for him at that time, since all concepts are included under the conceptions of existence and nonexistence. Thus because of the nonexistence of the pervader, the pervaded also does not exist. When it is so, one has entered a nonconceptual state that is free from conceptual proliferation *(niṣprapañcanirvikalpatā)* and there is no reliance upon material form and the rest. And on the basis of not apprehending an independent nature in anything because of discriminating with wisdom, one becomes a concentrator of the highest wisdom *(prajñottaradhyāyin).* One has entered the Suchness *(tattvam)* consisting in the identitylessness of the person and of *dharmas.* And because there does not exist anything further to be examined, the yogin effortlessly abides, ever more clearly penetrating that very Suchness with a mind whose thoughts have ceased and which carries it own distinct flavour, the singular taste of nonconceptuality.

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14 Tucci 7.22-8.1: *sa evam upaparīkṣamāno nirnimittatāyāṃ yogam āpadyate* / D 58b5: *de de ltar rtogs pas mtshan ma med pa'i rnal byor la 'jug go źes 'byuṅ daṅ* / Thus he who realizes in this way enters into union without signs.

3. Distractions to be avoided: how to be counteracted.

And abiding in that state, one should not disperse one's mental cohesion. When it happens that one would see the mind distracted outward, then after calming the disturbance by discerning its nature, one should once again repeatedly motivate the mind there itself. But if one would see that the mind is dissatisfied there, then one should develop satisfaction there by seeing the virtues of *samādhi*. And one should pacify one's dissatisfaction by seeing the faults in distraction. And if, on account of being overcome by torpor and drowsiness, one should see the mind sunk because of its condition of wandering, or if there is a suspicion of such laxity, then having paid attention to something delightful like the form of a Buddha or to a perception of light, one should alleviate that laxity. On that basis one should seize that very reality *(tattva)* more firmly. But when the yogin can not determine that reality more clearly - like one who is blind from birth, a man who has entered darkness, or one whose eyes are closed - then his mind should be recognized as sunken and devoid of insight.

Further, if one should see the mind excited by a desire for previously experienced objects, or suspect such excitement, then one should calm the excitement by paying attention to sobering topics such as impermanence. On that basis one should once again make an effort to enter an effortless state of mind[15] with respect to the reality right there. And if the mind should come to possess an unstable turn, like a bewildered person or a monkey, it should be recognized as excited and devoid of tranquillity. And when, because of being cut off from laxity and excitement, a very

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15 Tucci 9.17: *(cittā)nabhisaṃskāravāhitāyāṃ yatnaṃ kurvīta* / D 59b.1: *sems mṅon par 'du byed pa med par 'jug pa la 'bad par bya'o* /

clear mind is generated upon reality right there, balanced,[16] and bearing its own distinct flavour,[17] then by letting go of effort it should become equanimous. And then the path that carries the union of tranquillity and insight should be known as established.

But if one should cultivate insight and one's wisdom would become too acute,[18] then on account of the fact that one's tranquillity is too weak, there would not be a very clear vision of reality because of the mind's wavering -- like a butter-lamp in a breezy spot. On this basis, at that time tranquillity should be cultivated. (Conversely,) if tranquillity becomes too excessive there would not be a very clear vision of reality -- just as for someone overcome by drowsiness. Therefore, at that time, wisdom should be cultivated. But when the two are proceeding in balance like a pair of oxen working in union, then one may abide effortlessly, as long as there is no pain in the body or mind.

In brief, there are six (possible) faults for every single *samādhi*: laziness, loss of the object, laxity, excitement, lack of effort and overexertion. Eight conditions of abandonment should be cultivated as their antidotes, namely: faith, aspiration, exertion, pliancy, mindfulness, clear comprehension, willpower and equanimity. Here the first four are antidotes of laziness. That is to say, it is through faith characterized by a firm confidence in the virtues of *samādhi* that the yogin's aspiration arises. Thereafter, from that aspiration his effort begins. Then through force of effort he produces physical and mental capability.[19] Then, for one who is pliant in mind and in body the

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16 Tucci 9.19: *samapravṛttaṃ*. D 59b2: *mñam par źugs*.

17 Tucci 9.19: *svarasavāhi*. D 59b2: *raṅ gi ṅaṅ*.

18 Tucci 9.24: *prajñātiriktatarā*. D 59b3: *śes rab śin tu śes che bar*.

19 Tucci 10.16: *tato vīryārambaṇāt kāyacittayoḥ karmaṇya(tāṃ) bhāva)yati*. D 59b7: *de nas brtson 'grus la brten pas lus daṅ sems las su ruṅ ba ñid du byed do /*

laziness abates. Thus the (antidotes) beginning with faith proceed with respect to the abandonment of laziness.[20] It is for that reason that they are to be cultivated. Mindfulness is the antidote of 'loss of the meditation object.' Clear comprehension is the antidote of laxity and excitement, since having been noticed by it, they are abandoned. But at the time of alleviating laxity and excitement[21], the fault of lack of effort (could occur). And then as the antidote of that, willpower should be cultivated. When laxity and excitement are alleviated, if the mind becomes a bearer of calmness then the fault of overexertion [could occur]. Then its antidote, equanimity, should be cultivated.

And if an effort is made when the mind proceeding in balance, then it gets distracted. On the other hand, if an effort is not made when the mind is lax, then because of a lack of insight it could become sunken like that of a blindman. Therefore one should conquer a lax mind (and)[22] calm an excited (one. When the mind has) once again attained its balance, one should be equanimous. Then the yogin should remain spontaneously cultivating Suchness as long as he wishes. And should physical or mental pain occur, then repeatedly intuiting the whole world, one should realize it as a reflection, like the moon in the water, that is, like an illusion. And thus it is said in the *Avikalpapraveśa:*

> By means of world-transcending knowledge (*jñāna*) one sees all *dharmas* just as the vault of the sky. By the subsequently attained [knowledge] one sees them as like an illusion, a mirage, a dream, the moon in the water. [23]

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20 D 59b7-60a1: *de bas na dad pa la sogs pas le lo spoṅ bar 'gyur te.* Tucci. om.

21 Tucci 10.20-21: *layauddhatyapraśamanakāle.* D 60a1-2: *byiṅ ba daṅ rgod pa ma źi ba'i dus na...*

22 Tucci 11.3-4: *līnacittaṃ nigṛhṇīyād.* D 60a3: *sems źum pa bsal źiṅ...*

23 D 60a4-6: *lus daṅ sems la gnod par gyur na skabs skabs su 'jig rten mtha' dag la bltas la sgyu ma daṅ rmi lam daṅ chu zla lta bu daṅ mig yor lta bur rtogs par bya'o / de skad du rnam par mi rtog par 'jug pa las kyaṅ bka' stsal te / 'jig rten las 'das pa'i ye śes kyi chos thams cad nam mkha' kyil daṅ 'dra bar mñam par mthoṅ ṅo // de'i rjes la thob pa ni sgyu ma daṅ / smig rgyu daṅ / chu zla bźin du mthoṅ ṅo źes 'byuṅ ṅo /*

Thus having realized that the world is like an illusion, and having manifested great compassion towards sentient beings, one should consider along the following lines, "Those with the intellects of children, not understanding such profoundity of teaching, accumulate various actions and afflictions, mistakenly superimposing existence and so forth upon *dharmas* that have been at peace from the very outset. Because of that they wander around in *saṃsāra.* I will act unto them in such a way as to awaken them to such profundity of teachings." Then, having taken rest, one should once again enter into the *samādhi* which is without the manifestation of any *dharma*, exactly in this way. If the mind becomes weary, then after taking rest, once again one should enter exactly in this way . Thus by this process one should abide for as long a time as one can, whether an hour or a watch.

4. How to get up from samādhi.

Then when one wishes to rise from *samādhi*, without breaking one's Lotus position one should consider as follows. Even if all of these so-called *dharmas* are ultimately nonarisen, because (they are) subject to the totality of various fixed causes and conditions -- like an illusion they nevertheless proceed, variegated and to be enjoyed without thought. Therefore there is no implication of a view of annihilationism nor even of a conclusion involving denial. And because being considered by wisdom they are not apprehended, there is no implication of eternalism on that account or even of a conclusion involving superimposition.

Now as for those who perform various actions out of self-obsession, whose intellects are inverted because lacking the eye of wisdom -- they wander around in *saṃsāra*. But those who have decisively turned away from *saṃsāra*, who tame the self but do not fulfill the perfections beginning with giving because lacking the condition of great compassion -- those beings fall into the

Awakening of śrāvakas and pratyekabuddhas because lacking in method.

But having realized the nonsubstantiality of the world, those whose intellects are uninverted -- like that of a magician -- resort to the vast accumulation of merit and knowledge with the determination to rescue the entire world by force of great compassion. Having attained the transcendent (*asaṃsāram*) condition of a Tathāgata[24] they remain, giving rise to benefits and happiness in every way for the entire world. And because their afflictions are removed by the force of wisdom, they do not fall into *saṃsāra*. On the other hand, out of consideration for all beings they do not fall into *nirvāṇa* because of the power of their simultaneously acquired, vast immeasurable accumulation (*saṃbhāra*) of merit. And they become the life-support for all sentient beings. Therefore I who wish to achieve a nonabiding *nirvāṇa*, aiming to generate welfare and happiness for all beings, should endeavor in the acquisition of the vast accumulation of merit and knowledge. Thus it is said in the noble *Tathāgataguhyasūtra:*

> The accumulation of knowledge is brought together in order to remove all afflictions. The accumulation of merit is brought together in order to sustain all beings. On account of that then, O Bhagavan, the great being the bodhisattva should always endeavor in the accumulation of knowledge and the accumulation of merit.

And it is said in the noble *Tathāgatotpattisaṃbhāvasūtra*:

> But indeed, this arising of the Tathāgatas is not from only one cause. Why is that? O son of the conquerors! The Tathāgatas realize *(samudagacchanti)* through the ten hundred thousand immeasurable causes that have been realized. By what ten? To wit: by the cause(s) of fully comprehending dissatisfaction through the limitless accumulations of merit and knowledge.

And it's said in the noble *Vimalakīrtnirdeśa*:

> The bodies of the Tathāgata come forth from a hundred merits, come forth from all

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24 Tucci 12.13: *te tathāgataṃ padaṃ prāpyāsaṃsāram.* D 60b6: *de bźin gśegs pa'i go phaṅ brñes nas 'khor ba na.*

the wholesome *dharmas*, come forth from limitless wholesome roots of action!

Having acted in this way, he gently breaks the Lotus posture. Then having bowed down to all the Buddhas and bodhisattvas situated in the ten directions he performs hymns of praise and makes offerings to them. And then he should make a vow such as that of the noble *Bhadracarya*. After that he should endeavor to establish all the accumulations of merit starting with giving, which are brought to fruition in the unsurpassed Awakening that has the womb of emptiness and compassion.

5. - Thesis of the Hva śaṅ.

But some consider, "Because they are subject to positive and negative actions generated by the conceptual mind sentient beings spin around in cyclical existence experiencing the fruits of their actions, such as heaven. But those who do not think anything, nor perform any action whatsoever, they are fully liberated from cyclical existence. Therefore nothing should be thought. Nor should the skillful conduct of giving and the rest be undertaken. The wholesome conduct of giving and the rest is taught only with foolish people in mind."

6 - Refutation
a) General implications of such a thesis.

By such a one the entire Mahāyāna would be abandoned! And since all the vehicles are at root Mahāyāna, by abandoning it every vehicle would be abandoned. That is to say, those who say that nothing should be thought would have abandoned the wisdom marked by the discernment of

reality. For perfect knowledge has as its root the discernment of reality.[25] By abandoning it, the world-transcending wisdom would also be abandoned. (And) by abandoning that, omniscience would also be abandoned!

And one who says, "Nor also should the conduct of giving and the rest be undertaken," has very clearly[26] abandoned method which begins with giving, and to exactly this extent the Mahāyāna -- which, in brief, is precisely wisdom and method. Just as its said in the noble *Gayāśirṣa:*

> These two, in brief, constitute the path of the bodhisattvas. What two? Wisdom and method.

And it is said in the noble *Tathāgataguhyasūtra,* "And this wisdom and method sums up the set of all of the bodhisattvas' perfections."

Hence one abandoning the Mahāyāna would have created a great karmic obscuration. Therefore this one who does not respect the wise *(anupāsitavidvajjana)* nor support the teachings of the Tathāgatas, who has brought ruin to both himself and others, is corrupted in both reasoning and scripture. And therefore an intelligent person who cares for himself stays clear from his words mixed with poison, just as (one stays clear from) poisoned food.

So it is that this one who abandons the discernment of reality would have abandoned the very foremost limb of Awakening, called "The discrimination of *dharmas.*" And without the discernment of reality how could the mind of the yogin who is attached to beginninglessly

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25 D 61b3-4: *yaṅ dag pa'i ye śes kyi rtsa ba ni yaṅ dag par so sor rtog pa yin pas...*

26 Tucci 14.16-17: *sphuṭataram.* D 61b4: *śin tu zur phyin par* - "incidentally".

ingrained existents such as material form , enter into nonconceptuality?[27]

b) inconsistency of the objection that one can reach nirvikalpa by means of mere asmṛti and amanasikāra

If it is said that one enters (nonconceptuality) through nonmindfulness and nonattention toward all *dharmas*, that is not reasonable. For without the discernment of reality it is impossible to undertake either nonmindfulness or nonattention toward all *dharmas* even though they are being experienced. And if one would (attempt to) cultivate nonmindfulness and nonattention toward those (*dharmas*) cultivating thus,"These which are called *dharmas* are not to be noticed nor paid attention to by me," then still more would they have been noticed and paid attention to by him! Thus if the mere nonexistence of mindfulness and attention constituted the nonmindfulness and nonattention intended, then in what manner does the nonexistence of those two come about? This itself should be considered. [*i.e.* how could nonexistence be an effect?] Moreover, nonexistence as a cause is not logical since nonconceptuality must occur on its basis. This would entail the entrance into nonconceptuality of someone who has fainted, since mindfulness and attention do not exist for him. And there is no method without the discernment of reality by means of which one might undertake nonmindfulness and nonattention. And also, when nonmindfulness and nonattention occur, without the discernment of reality how could *dharmas'* lack of independent existence come to be realized? For without discerning them thus, "*Dharmas* stand empty of independent existence," there could be no penetration of their emptiness. Without the penetration of emptiness,

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27 Tucci 15-5-8. D 62a1-2: *yan dag par so sor rtog pa med par rnal 'byor pas thabs gaṅ gis thog ma med pa'i dus nas gzugs la sogs pa'i dṅos po la mṅon par źen ciṅ goms pa'i sems rnam par mi rtog pa ñid la rnam par gźag par bya* / By what means could a yogin without the discernment of reality place into nonconceptuality a mind which is beginninglessly accustomed to and attached to entities like form?

nor also would the abandonment of obscurations be possible. [But if you deny the necessity of such abandonment] everyone everywhere would [already] be liberated!

And if the yogin's mindfulness and attention towards *dharmas* can't proceed because of being bereft of mindfulness or in a state of stupefaction, then how could this completely stupefied one be a yogin? And in that circumstance, by practicing nonmindfulness and nonattention without the discernment of reality, ignorance itself would become one's habit! Precisely on account of that, the light of knowledge would recede. But if this [yogin] is not bereft of mindfulness, nor stupefied, then how in that circumstance could he undertake nonmindfulness and nonattention without the discernment of reality? For it is not logical to assert that it is precisely in being mindful that one is not mindful, and that precisely in seeing one does not see. And how could such qualities of the Buddha as recollection of previous lives arise from a practice of nonmindfulness and nonattention? This would be inconsistent. There would not be a warm sensation of contact for someone who holds to a cold opposed to warmth.

And for the yogin who has attained *samādhi*, if there is mental consciousness, then by necessity he must be focussed on something. For an ordinary person, knowledge would not all of a sudden lack an object. But even supposing there were no (object) -- then how could *dharmas'* lack of independent existence be realized? And by what antidote could the afflictive obscurations be abandoned? Moreover, for an ordinary person who has not attained the fourth *dhyāna* the cessation of thoughts is impossible.

c) Necessity of *bhūtapratyavekṣā*

Therefore, that which is described in the highest teachings as nonmindfulness and

nonattention is to be seen as preceded by the discernment of reality. On account of which, nonmindfulness and nonattention are to be undertaken by way of the discernment of reality, not otherwise. Which is to say that when a yogin observing with perfect wisdom does not see even a single *dharma* in the three times as ultimately originated, then how in that context could he be mindful and pay attention? For how could that which is ultimately not experienced in the three times be noticed or attended to? Thus this one would have entered into the nonconceptual knowledge in which all conceptual proliferation has been calmed. And on the basis of that entrance one penetrates emptiness. And on the basis of that penetration there is the abandonment of the net of all false views. And one who is possessed of method, on the basis of adhering to wisdom, is perfectly skilled in conventional and ultimate reality[28].

Thus it is on the basis of obtaining unobscured knowledge that one understands every single teaching of the Buddha. Hence without the discernment of reality there is no arising of perfect knowledge, nor also the abandonment of the afflictive obscurations.

d) Confirmation by Buddhavacana

Thus it is said in the *Mañjuśrikurvitasūtra*:

> How, O daughter, is the bodhisattva one who has won the war? O Manjuśri! He is one who having examined and examined *(vicīya vicīya,* T. *rnam par brtag pa),* does not find any *dharma.*

Therefore having vanquished the enemies who are the afflictions with the arrow of wisdom, with

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28 Tucci 17.15-16, D 63a2: *thabs dan ldan pa'i śes rab bsten pas kun rdzob dan don dam pa'i bden pa la yan dag par mkhas pa yin no* / One who practices wisdom endowed with method is perfectly skilled in conventional and ultimate truth.

his eye of knowledge open and released,[29] the yogin stands without fear -- not like an eye-shutting coward!

It is also said in the noble *Samādhirāja:*

> If one investigates *dharmas* without identity
> And if, having investigated them, one would cultivate
> That is the cause of obtaining the fruit of *nirvāṇa*
> Any other cause does not lead to peace.

And in *Sūtrasamuccaya* it is said:

> By himself he who follows the practice of insight abides; he does not force others to strive in insight. Such is the work of Māra.

And in the noble *Ratnamegha, Saṃdhinirmocana* and so on, insight has the nature of the discernment of reality. And in the noble *Ratnmegha* it is penetrating the lack of independent existence on the basis of observing with insight that is said to be the entrance into the signless.[30] And in the noble *Laṅkāvatāra* it is said:

> Because, O Mahāmati, the specific and general characteristics of the entities being considered by the intellect are not ascertained, all *dharmas* are said to devoid of an independent nature.

One would be in opposition to the various kinds of discernment taught by the Bhagavān throughout the *sūtra*, if the discernment of reality were not to be undertaken. Thus while it is reasonable to say, "We of little wisdom and little energy are unable to seek wide instruction," it is

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29 Tucci 18.2: "*vispharita*" - A pun. This Sanskrit past passive participle conveys the general sense of "opened", but also the very specific meaning of a bowstring's being "released" or "twanged". As no single English word appears to convey both these senses, I have made the translation with the two words, "opened" and "released". The Tibetan *phye* conveys the former meaning alone. D63a4-5: *de lta bas na rnal 'byor pas ye śes kyi mig phye la śes rab kyi mtshon gyis ñons moṅs pas dgra rnams pham par bya ste / 'jigs pa med par gnas pa'i phyir mi sdar ma bźin du mig 'dzums par mi bya'o* / CIHTS, better, following N and P, has: *'jigs pa med par gnas par bya'i / mi sdar ma bźin du mig 'dzums par mi bya'o /*

30 D 63a7: *lhag mthoṅ gis brtags nas ṅo bo ñid med par rtogs pa ni mtshan ma med pa la 'jug pa'o źes 'byuṅ ṅo /*

not reasonable to abandon it, since wide instruction of many kinds is praised[31] by the Bhagavān.

And again this is said in the *Brahmaparipṛcchā:*

> As for those who are adrift (*viprayukta*, T. *sems par źugs pa*) among inconceivable *dharmas*, they are without foundation *(ayoniśaḥ, T. tshul bźin ma yin pa)*.[32]

And also in that context, there are those like the śrāvakas who having imagined the origination of these ultimately nonarisen *dharmas*, give preeminence to a notion consisting in impermanence, suffering and so forth. They are without justification *(ayoniśaḥ, T. tshul bźin ma yin pa)*, producing (such) an idea through the extremes of superimposition and denial. What is said here is to rule out those (extremes); it does *not* rule out the discernment of reality, since that is assented to in every *sūtra*. And so, right there in the *Brahmaparipṛcchā* it is said:

> Cittaśūra the bodhisattva said, "He who considers all *dharmas* and in that situation remains unhindered (and) unharmed is said, on that account, to be a bodhisattva."

There itself it is said:

> How are they endowed with energy? When examining the mind of omniscience they do not apprehend.

Again in that very place it is said:

> And they will come to be endowed with understanding through the condition of properly discerning *dharmas*.

Again right there it is said:

> They discriminate *(pravicinvanti, T. rnam par 'byed pa)* all *dharmas* just as an illusion or mirage.

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31 D 63b3: *bsṅags.*

32 Tucci 19.1-2, D 63b3: *gaṅ dag bsam gyis mi khyab pa'i chos rnams la sems par źugs pa de dag ni tshul bźin ma yin pa'o źes 'byuṅ ṅo /*

Therefore, in whatever situation conceptual proliferation[33] concerning such inconceivables is studied, the knowledge of reality is only through mere hearing and thought. Those who think in that way, because hindered by pride, teach that *dharmas* are to be known each individually *(pratyātma)*. But it should be realized that while an unfounded mind is denied, this does not constitute a denial of the discernment of reality.[34] Otherwise it would be thoroughly opposed to reason and scripture. Just as already stated. And whatever is known through the wisdom of hearing and thinking is itself to be realized through the wisdom of meditation, nothing else. For example, it is like a horse running along a previously indicated running track. Therefore the discernment of reality is to be undertaken.

Even if this discernment of reality has a conceptual nature, nevertheless on account of the fact it has a nature of proper attention, a nonconceptual knowledge of reality[35] arises from it. And therefore those who aim for such knowledge should practice that (*i.e.* the conceptual discernment of reality). And when the nonconceptual fire of knowing reality arises, then just as two sticks are incinerated by the fire born from their rubbing, it too (*i.e.* the conceptual discernment of reality) subsequently gets burnt up by that (nonconceptual knowledge of reality) itself. Thus it is said in the noble *Ratnakuṭa*.

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33 Tucci 19.14-15: *prapañca*. D 63b7: *tshig*.

34 D 63b7-64a2: *de ltar gaṅ dag gaṅ du bsam gyis mi khyab pa la sogs pa'i tshig thos na de daṅ der thos pa daṅ bsam pa tsam kho nas de kho na rtogs par gaṅ dag sems pa de dag gi mṅon pa'i ṅa rgyal dgag pa'i phyir chos rnams so sor raṅ gis rig par bya ba ñiddu bstan par byed do / tshul bźin ma yin pa'i sems pa yaṅ dgag par byed par khon du chud par bya'i / yaṅ dag par so sor rtogs pa de dgag par ni ma yin no /*

35 T. om. *bhūta*. D 64a3-4: *rnam par mi rtog pa'i ye śes /*

e) Mukti is not caused only by destruction of karma
but by elimination of kleśas.

Now as for what is also said -- that not a single action, skillful or otherwise, should be performed -- those who speak thus would here be accepting the doctrine of the Ajīvakas, that is, liberation on the basis of *karma's* destruction. But in the Bhagavān's teachings liberation is not sought on the basis of the destruction of *karma*, but rather on the basis of destruction of the afflictions. This is because *karma* accumulated from time without beginning never ceases, and therefore cannot be destroyed. When experiencing its results in states of misfortune and so forth, even more *karma* is generated. And it is impossible for *karma* to cease in states wherein the afflictions have not been debilitated, since they are its cause! Just as there is no ceasing of a light when there is no ceasing of its flame.

And the destruction of afflictions of one who rejects insight is not possible, as was explained earlier. Thus when it is considered that insight must be practiced to in order to destroy the afflictions, then since it is only on the basis of the afflictions' destruction that liberation is established, attempting to destroy *karma* is pointless. It is reasonable to say that one should avoid unwholesome *karma*, but why (should) the wholesome be barred? If one says that it is prohibited on the grounds of being the engine of *saṃsāra*, that is not reasonable. It is the unwholesome alone, emerging from mistaken ideas like that of an external (world), a self and so on, which is the engine of *saṃsāra* -- not the ripening of unsurpassed Awakening that emerges from great compassion!

Thus in the *Daśabhūmaka* it is taught that these paths of the ten wholesome actions are the carriers of śrāvakas, pratyekabuddhas, bodhisattvas and Buddhahood, through excellent activity

such as ripening and so forth.[36] And in the noble *Ratnakūṭa* it is described thus:

> Like the mass of water of all the great rivers that have entered into the great ocean, the bodhisattvas' root of merit accumulated from separate sources, and transformed into omniscience, becomes one flavour in omniscience.

And wherever in the *sūtra* the Bhagavān has described the Buddhas' and bodhisattvas' attainment of a form-body, field-purification, resplendence, retinue, abundance and so on as being the result of accumulating merit by giving and so forth -- that also would be contradicted.

And in denying meritorious conduct the *pratimokṣa* vows etc., would also be opposed. Thus it would imply that a shaved head and face, wearing red (robes) and so on are truly pointless. If one were to turn away from the performance of meritorious deeds, then one would also be accepting a retreat from *saṃsāra* and a turning away from helping sentient beings. And thus the Awakening of such a one would become remote.

Thus it is said in the noble *Saṃdhinirmocana:*

> I do not ascribe unsurpassed, perfect Awakening to one who turns away from one-pointed efforts within *saṃsāra*, who turns away from one-pointed aiding of sentient beings.

And in the noble *Upālipariprccha* and others, turning away from *saṃsāra* is described as the most serious breach of the bodhisattvas' morality. And in the noble *Vimalakīirtinirdeśa* it is said:

> Journeying through *saṃsāra* with a basis of method is the liberation of bodhisattvas. Wisdom without method is bondage. Method without wisdom is bondage. Method with wisdom is liberation. Wisdom with method is liberation.

And in the noble *Gaganagañja* it is said, "For bodhisattvas, weariness with *saṃsāra* is Māra's doing." And in the *Sūtrasamuccaya:*

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36 D 64b3: *dge ba bcu'i las kyi lam de dag ñid bsño ba la sogs pa yoṅ su sbyaṅ ba byas pa'i bye brag gis.*

> He discerns the unconditioned and is wearied by wholesome conditions -- this is Māra's work.
>
> One knows the path to Awakening but does not seek the path of the perfections -- such is Māra's work.

But when it is said, "Attachment to the mind of giving right up to attachment to the mind of wisdom is Māra's work," there is no prohibition of practicing giving and the other perfections there. What is denied is the inverted attachment to giving and the rest of one who is attached to the thoughts of "I" and "mine", who is attached to the dualistic mind, and who is an apprehender. For those who have set themselves up with [such] an inverted attachment, giving and the rest are impure, and therefore it is said that they are the Māra's work. Otherwise even [the perfection of] absorption (*dhyāna*) would not be need to be practiced. And how then could there be liberation? Therefore, in order to make the point that the giving and other perfections of an apprehender are not pure because of recognizing a variety of entities, in the noble *Gaganagañja* too the giving and so forth of one who recognizes a variety of entities is called "Māra's work".

And this is also said in the *Puṇyaskandhapariṇāmaṇā:*

> By not knowing the equality of giving, morality, patience, energy, concentration and wisdom all is made apprehensible *(upalambhayati).* Because of this, morality is protected by one who is attached to pure morality who possesses a thoroughly investigated giving. Patience is cultivated by one recognizing self and other and so on. In this way I have set it forth.

But there, the giving and so forth that have been set up on the basis of the inverted attachment of an apprehender who perceives a variety are impure. Just this much is pointed out. Yet this is not a prohibition of the practice of giving and the rest in all senses. Otherwise all giving and so on would be ruled out[37] without qualification. Not merely that which has fallen away from nonapprehension.

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[37] D 65b5: *dgag pa 'gyur.* But Tucci 23.14: *pratideśanā kṛtā syāt /*

And it is also said in the *Brahmaparipṛcchā:*

> Whatever courses of conduct there may be, they are all imaginary. And the nonimaginary is Awakening.

Also there it is said that the conduct which rests on the basis of concepts such as origination is, by its very nature, imaginary. And the prediction (of Awakening) is for the established bodhisattva who spontaneously abides in the signless realm, not for any other. Precisely this much is pointed out. But even though the ultimately nonarisen nature of all giving and so on is asserted, it is not declared that practice should not to be undertaken. On the contrary, with respect to the glorious Dīpaṇkarā Buddhas revered by the Bhagavān, those of whom for an aeon even the Bhagavān's speech could not utter the names -- why did the Bhagavān not reject such conduct in his situation as a bodhisattva? Dīpaṅkara too at that time definitely did not prohibit the Bhagavān's conduct. But when it was seen to be established in the eighth stage of abiding in pacified signlessness, then the prophecy (of future Buddhahood) was made by the Illustrious One (Dīpaṇkarā). His course of conduct was not prohibited there! In the *Daśabhūmika*:

> And the bodhisattvas' highest aim of abiding in the signless in the eighth stage was not prohibited by the Buddhas -- for this itself is their *parinirvāṇa*.

Therefore, if a course of conduct was not to be undertaken in any fashion whatsoever this would contradict everything that has been previously stated.

And this is also what is stated in the *Brahmaparipṛcchā*:

> He gives a gift, but this is free from desire for the fruit; he guards morality, but not through reification and so on.

By pursuing four divine qualities bodhisattvas become nonreverters with respect to (attaining) the qualities of a Buddha. What (is meant in saying) by the four? By embracing measureless *saṃsāra*! Everything beginning with honouring and revering the measureless Buddhas would be

contradicted. Moreover it is illogical to say that (such) conduct should be undertaken only by those of dull faculties, but not by those with sharp faculties. For from beginning the first stage all the way up to the bodhisattvas' finishing the tenth stage, the course of conduct which is giving and the rest arises. For it is declared, "One does not neglect proper conduct in the remaining (stages)." Indeed it is not logical (to suggest that) those of weak faculties have entered into the stages (of the bodhisattva).

And in the noble *Upālipariprcchā* it is recounted:

> Precisely by establishing patience towards the *dharma* of nonorigination, one should undertake abandonment, great abandonment and transcendent abandonment.

And in the *Sūtrasamucayya* it is described:

> On the basis of practically realizing the six perfections and so on, the bodhisattva comes into the mode of the Tathāgatas' miraculous powers.

And aside from the condition of the Tathāgatas' miraculous powers, a quicker way does not exist. Moreover, other than the six perfections and ten stages there is no other path for bodhisattvas that would be a quicker vehicle.

And it is stated in the *sūtra* that purification of the mental stream only occurs gradually, like the purification of gold. When the bodhisattva is established in suchness, then he has entered the first stage. Then, only gradually, having purified (each of) the preceding stages, one enters the stage of the Tathāgata. Hence, aside from the perfections and the stages, there is definitely no other approach to the door of the palace of Buddhahood.[38] Nor is such taught by the Bhagavān anywhere else in the *sūtras* and so on. With regard to *dhyāna* itself, because it is included in the six

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38 D 66b3-4: *de'i phyir sa dan pha rol tu phyin pa las ma gtogs par sans rgyas ñid kyi gron khyer du cig car 'jug pa'i sgo gźan ni med do* / NB Tucci. om. *"cig car"*.

perfections, on the basis of its practice all the perfections are (necessarily to be) practiced.[39] Thus if one said that each one of (the perfections of) giving and the rest did not have to be practiced that would be illogical.

Thus also with regard to a cow-dung *maṇḍala* to the Buddha, on the basis of its inclusion in the six perfections, the *maṇḍala* itself would have to be made, not (merely) on the basis of *dhyāna* etc. As well, the fulfillment of the six perfections would then follow from the improper practice of the signless by a śrāvaka who has attained the *samādhi* of cessation. And thus no distinction between the bodhisattvas and śrāvakas would be taught. But because the six perfections are supposed to be fulfilled by the bodhisattva in every single state, for all the perfections the Bhagavān pointed out the inner nature of each perfection individually -- for the sake of instruction. But it was not taught that a single perfection should be practiced on its own!

And thus it is said in the *Sarvadharmavaipulya:*

> "But as for this, Maitreya, which is the bodhisattvas' realization of the six perfections for the sake of Awakening, those ignorant people will speak as follows: 'A bodhisattva should train only in the perfection of wisdom, what with the remaining perfections!' They consider the other perfections (relating to method) to be reprehensible. Is that what you think Ajita? Did he who was the king of Kaśi possessed of corrupt wisdom, he by whom his own flesh was given to a hawk for the sake of a dove?" Maitreya said, "Definitely not so, Bhagavan!" The Bhagavān said, "Maitreya, with regard to those meritorious deeds linked to the six perfections which I accumulated by travelling the bodhisattvas' course, was any harm done by those virtuous actions?" Maitreya said, "Definitely not so, Bhagavan!" The Bhagavān said, "You, Ajita, to the extent of having realized sixty aeons in the perfection of giving, have thus to the same degree realized sixty aeons in the perfection of wisdom. Therefore (only) those who are ignorant people will say, 'Awakening is only reached by a single way, that is, by the way of emptiness.'"

Thus they are not completely purified in conduct. Those who practice only emptiness on its own

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39 The assumption being that the perfections must all be practiced together.

fall into *nirvāṇa*, like the śrāvakas.

7. Conclusion

Therefore wisdom is to be practiced accompanied by method. Precisely on this account it was set down in the *Sūtrasamuccaya* by Master Nāgārjuna.

> A bodhisattva who is without skillfulness in method should not persevere with regard to the profound *Dharma* nature.

Here the original teaching of the noble *Vimalakīrtinirdeśa* and the rest is conveyed by the noble Nāgārjuna. And for a wise person it is not appropriate to grasp the words of the foolish person who has abandoned the approach of logic and scripture and completely deserted the words of the Bhagavān.

In the noble *Ratnakūṭa* it is said:

> One who is endowed with all the wholesome states of giving and the rest should practice the highest kind of emptiness.

But not on its own! As well in the noble *Ratnakūṭa* it is said:

> Therefore, Kāśyapa, just as it is with the support of a minister that kings perform all their duties, exactly so the bodhisattva's wisdom performs all the activities of a Buddha with the support of skillfulness in method. Therefore for one who practices emptiness on its own, let there be no entrance into *nirvāṇa*.
>
> And it was taught by the Bhagavān in the *Tathāgataguhyasūtra*,
>
> One should not perform a practice of mind-only, in which one remains single pointedly without an object. Skillfulness in method is also to be practiced.

In order to illustrate this it was said:

> For example, O Son of Good Family, fire blazes on the basis of a material cause.

> When there's no cause it is calmed. Thus the mind blazes when there's an object.[40] When there's no object it is calmed. There the bodhisattva who is possessed of skillfulness in method knows the peace which is the completely purified object of the perfection of wisdom, but he does not calm the object of the roots of virtue. And he does not promote the object of the afflictions, and as well he makes a place for the object of the perfections. And while the object of emptiness is discerned, the object is seen in terms of great compassion for all beings. So it is, O son of noble family, that the bodhisattva who is possessed of skillfulness in method, who has completely purified his perfection of wisdom, completely attains mastery over the object.

Having spoken thus, he says again:

> For a bodhisattva there is no object whatsoever that is not transformed[41] for the sake of accomplishing the knowledge of an omniscient one. When all of such a bodhisattva's objects are brought to fruition in Awakening, this bodhisattva who is skilled in method sees all *dharmas* as conducive to Awakening. Just as, O Noble son, it is not the case that in the vast three thousand thousand world-realms something which is not for sentient beings' sensual enjoyment would not occur, so too, Noble son, it is never the case that a bodhisattva who has skill in method does not see an object as being useful for Awakening.

In this way, in unending *sūtras*, the bodhisattvas' practice of wisdom and method is taught.

In this regard if indeed one is unable, on one's own, to initiate the effort required for the accumulation of merit starting with giving, so too it is not reasonable to give such instructions to others. This would be to do injury to both oneself and others. Therefore the manner in which a bodhisattva necessarily must undertake the discernment of reality and acquire the entire accumulation of merit starting with giving is indicated by both reasoning and scripture. Therefore a wise person removes the speech of those proud ones of small learning as if it were poison. Then by following the nectar-like speech of various others like the noble Nāgārjuna, one

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40 Tucci 28.5f: *ārambaṇa* D 67b4f: *dmigs pa*.

41 "*na saṃtiṣṭhate* " Tucci 28.14. D 67b7-68a1: *de thams cad ni thams cad mkhyen pa'i ye śes mṇon par bsgrub pa'i phyir mi gnas pa med do* / Edgerton 556: *saṃtiṣṭhate* - turn into, assume the form of. (But here the examples appear to show that this verb governs the accusative not the dative).

arouses great compassion towards all beings. Then, like a magician, this unerring one should practice, striving in all the wholesome conduct of giving and the rest that are brought to fruition in unsurpassed full Awakening and in rescuing of the entire world. As it is said in the noble *Dharmasaṃgiti:*

> Just as a magician who has tried to liberate some apparition
> all the while without attachment to the apparition
> because of his previous knowledge,
> So too they who have mastered full Awakening
> having known the three worlds to resemble an apparition
> ready themselves for this previously known world
> for the sake of living beings.

Thus in this way, from the practice of constantly honouring wisdom and method, gradually there is a ripening of one's continuum by the arising of more and more moments of greater and greater purity. On account of which, when one approaches the most extreme limit of cultivating the real meaning, transcendent knowledge arises -- like a butter-lamp unwavering out of the wind, stainless, comprehending the sphere of the *Dharma*, extremely clear, and free from the net of all concepts.

And then one has reached the object which is the limit of things. And one has entered the path of seeing. And one has attained the first stage. After that, purifying the higher stages gradually, like gold, all the remaining obscurations pass away. And having attained unobstructed, irremovable knowledge, one attains the stage of a Buddha which is the source of all virtue. And one attains the object which is the perfection of purpose.

Therefore one whose goal it is to reach Buddhahood should, to that extent, endeavor along the middle path.

Having illuminated the auspicious matchless path
May the merit I have attained by that
Cause everyone to attain the middle path.
May the stains of jealousy and the like be sent afar.
Never sated with virtues, like the ocean and its waters,
Having discriminated, (the wise) understand what has been well explained.
Like swans (discerning) milk in water, they are thoroughly delighted.
Thus the wise, banishing the mind which is mixed up with factionalism,
should accept anything which has been well explained, even from a child.

The Process of Meditation, written by Master Kamalaśīla is completed.

The Process of Meditation III

{1}[1] 1. *Śamatha* and *vipaśyanā*.

namas tārāyai / mahāyānasūtrāntanayapravṛttānāṃ saṃkṣepato bhāvanākramaḥ kathyate / tatra yady api bo(dhisattvānām apa)rimito[2] *'pramāṇādibhedena bhagavatā samādhir upadiṣṭaḥ, tathāpi śamathavipaśyanābhyāṃ sarve samādhayo vyāptā iti / sa eva śamathavipaśyanā-yuganaddhavāhī mārgas tāvat kathyate / uktaṃ ca bhagavatā:*

nimittabandhanāj jantur atho dausṭhulabandhanāt /
vipaśyanāṃ bhāvayitvā śamathañ ca vimu(cyata iti) /[3]

tasmāt sakalāvaraṇaprahāṇārthinā śamathavipaśyane sevanīye / śamathabalena svālambane cittam aprakampyaṃ bhavati nivātasthitapradīpavat / (vipaśyanayā yathāvad dharmatattvāvagamāt) samyagjñānālokaḥ samutpadyate / tataḥ sakalam āvaraṇaṃ prahīyate / andhakāravad ālokodayāt / ata eva bhagavatā catvāry ālambanavastūni yogināṃ nirdiṣṭāni / a) (nirvikalpa)pratibimbakam / b) savikalpapratibimbakam / c) vastuparyantatā / d) kāryapariniśpattiś ca / tatra a) śamathena yat sarvadharmapratibimbakaṃ buddhādirūpaṃ cādhimucyālambyate tan nirvikalpapratibimbakam ucyate / tatra bhūtārthanirūpaṇāvikalpābhāvān nirvikalpakam ucyate / {2} yathāśrutodgṛhītānāñ ca dharmāṇāṃ (pratibimbakam a)dhimucyālambyata iti kṛtvā pratibimbakam ucyate / b) tad eva pratibimbakaṃ yadā vipaśyanayā vicārayati yogī tattvādhigamārthaṃ tadā savikalpapratibimbakam ucyate / tattvanirūpaṇāvikalpasya vipaśyanālakṣaṇasya tatra samudbhavāt / c) tasyaiva ca pratibimbasya svabhāvaṃ nirūpayan yogī, darpa(ṇāntargatasvamu)khapratibimb-apratyavekṣaṇena svamukhagatavairūpyāṇāṃ viniścayavat, sarvadharmāṇāṃ yathāvat svabhāvāvagamāt / yadā

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1 Division and heading of sections follow Tucci. Numbers in large brackets indicate Tucci's pagination.

2 Ordinary brackets: reconstructed by Tucci. Square brackets: Tibetan text only.

3 *Saṃdhinirmocana sūtra* Ch.VIII 32. Lamotte (1935) 111: 6-8, 227: 24-25.

vastuparyantatālakṣaṇāṃ tathatām prativiḍhyati, tadā vastuparyantatāvagamāt prathamāyāṃ bhūmau vastuparyantatālambanam ucyate / d) tato bhāvanāmārgeṇa pa(riśiṣṭāsu[4] *bhūmiṣv oṣadhi)rāsāyanopayogād iva krameṇa viśuddhataratamakṣaṇodayād, āśrayaparāvṛttau satyām, āvaraṇaprahāṇalakṣaṇā kāryaparisamāptir yadā bhavati, tadā buddhabhumau tad eva (jñānaṃ) kāryapariniṣpattyālambanam ucyate / tad evam, anena kiṃ darśitaṃ bhavati? śamathavipaśyanābhyāṃ samastavastuparyantādhigamo bha(vati / tena cāvaraṇaprahāṇalakṣaṇā kāryapariniṣpattir avāpyate / tad eva ca buddhatvam / ato buddhatvādhigamārthinā śamathavipaśyane sevanīye / yas tu te na sevate tasya naiva vastuparyantatādhigamo nāpi kāryapariniṣpattir iti / {3} tatra śamathaś cittaikāgratā / vipaśyanā bhūtapratyavekṣeti saṃkṣepād* *āryaratna(meghādau* *bhagavatā) śamathavipaśyanayor lakṣanam uktam /*

2. How to practice *śamatha* and *vipaśyanā.*

tatra yoginā śilaviśuddhyādau śamathavipaśyanāsaṃbhāre sthitena sarvasattveṣu mahākaruṇām utpādya, samutpāditabodhicittena śrutacintābhāvanāyāṃ prayoktavyam / tatra prathamaṃ tāvad yogī bhāvanābalena sarvam itikaraṇīyaṃ parisamāpya kṛtamūtrapurīṣa(ḥ kaṇṭakasvarā)dirahite mano'nukūle pradeśe sthitvā [mayā] sarvasattvā bodhimaṇḍe niṣpādayitavyā iti viniścayan, sakalajagadabhyuddharaṇāśayo mahākarūṇaṃ āmukhī[kṛtya,]daśadigavasthitān sarvabuddhabodhisattvān pañcāṅgena praṇipatyāgrato paṭādau sthāpayitvā [anyatra] vā yathāvat tebhyaś ca yathāruci pūjā(stava)naṃ kṛtvā, svapāpaṃ pradeśya, sakalasya jagataḥ puṇyam anumodya, mṛdutarasukhāsane vairocanabhaṭṭārakabaddhaparyaṅken[ārdhaparyaṅkena] vā niṣadya nātyunmīlite [nātinimīlite] nāsikāgravinyaste cakṣuṣī kṛtvā, nātinamraṃ nātistabdhaṃ ṛjukāyaṃ

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4 Tucci: *pariśiṣṭāsu*.

praṇidhāyāntarmukhāvarjitasmṛtir upaviśet / {4} tataḥ skandhau samau sthāpayet / śiro (nonnataṃ nāvanatam eka)pārśve [niścalaṃ] sthāpayitavyam / kiṃ tarhi nābhipragūṇā nāsikā sthāpayitavyā / dantoṣṭhaṃ mṛdu sthāpanīyam / jihvā copari dantamūle sthāpanīyā / āśvāsapraśvāsās tu na saśabdā nāpi sthūlā nāpi tvaritāḥ karaṇīyāḥ / kiṃ tv asaṃlakṣyamāṇā[5] *mandaṃ mandam anābhogena yathā praviśeyur nirgaccheyur vā tathā (karaṇīyaṃ)* /[6] *tatra prathamaṃ tāvad yogī yathādṛṣṭaśrute tathāgatavigrahe cittam sthāpayitvā*[7] *śamathaṃ niṣpādayet / tañ ca tathāgatavigraham uttaptakanakāvadātaṃ lakṣaṇānuvyañjanālaṃkṛtaṃ parṣanmaṇḍalamadhyagataṃ nānāvidhair upāyaiḥ sattvārthaṃ kurvantaṃ prābandhikena manasikāreṇa tadguṇābhilāṣaṃ samupādāyalayauddhatyādīn vyupaśamayya tāvad dhyāyed yāvat sphuṭataraṃ puro' vasthitam iva taṃ paśyet / {5} tatas tasya tathāgatavigrahapratibimbakasya agati(gati)nirūpaṇato vipaśyanā bhavet / tataś caivaṃvidham vicintayet / yathedaṃ tathāgatavigrahapratibimbakaṃ na kutaścid āgataṃ nāpi kvacid gamiṣyati tiṣṭhad api svabhāva(śūnyam ātmātmīya)rahitaṃ tathāiva sarvadharmāḥ svabhāvaśūnyā āgatigatirahitāḥ pratibimbopamā bhāvādirūparahitā iti vicāryoparatavicāreṇa nirjalpaikarasena manasā tattvaṃ bhāvayan yāvadicchaṃ tiṣṭhet / ayaṃ ca samādhiḥ* <u>*pratyutpannabuddhasammukhāvasthitasamādhi*</u>*nirdiṣṭaḥ / asya cānuśaṃsā vistara[ta]s tatraiva sūtre bodh(ayitavyā / etā)vatā prakāreṇa sarvadharmasaṃgraho bhavati / tatra cittam upanibandhya layauddhatyādipraśamena śamathaṃ niṣpādayet / rūpyarūpibhedena ca saṃkṣepāt sarvadharmasaṃgrahaḥ / tatra rūpaskandhasaṃgṛhītā rūpiṇaḥ / vedanādiskandhasvabhāvā arūpinaḥ / tatra bālā bhāvādigrahābhiniveśād viparyāstadhiyaḥ saṃsā(re paribhramanti) / teṣāṃ*

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5 Tucci 4.11: *asaṃlīkṣyamāṇā.* D 57a3: *mi ts'or bar.* Noted by Tucci: **asaṃvedyamāna.*

6 cf. Bhk II D 46b2-D 46b7.

7 Tucci 4.13: *cittaṃ sthāpayitā.* D 57a4: *sems gtad de bźag nas.*

viparyāsāpanayanāya, teṣu ca mahākaruṇām āmukhīkṛtya, niṣpannaśamatho yogī tattvādhigamāya tato vipaśyanāṃ bhāvayet / bhūtapratyavekṣaṇā ca vipaśyanocyate / bhūtaṃ punaḥ pudgaladharmanairātmyaṃ / tatra pudgalanairātmyaṃ yā skandhānām ātmātmīyarahitatā / dharmanairātmyaṃ yā teṣām eva māyo(pamatā / tatraivaṃ) yogī nirūpayet / na tāvad rūpādivyatiriktaḥ pudgalo 'sti / tasyāpratibhāsanāt[8] */ rūpādiṣv evāham iti pratyayotpattiś ca / na cāpi rūpādiskandhasvabhāvaḥ pudgalaḥ / {6} teṣāṃ rūpādīnām anityānekasvabhāvatvāt / pudgalasya ca nityaikarūpeṇa parair upakalpitatvāt / nāpi tattvānyatvā(bhyāṃ anabhilāpyapu)dgalasya vastutvaṃ yuktam / vastusataḥ prakārāntarābhāvāt / tasmād alīkavibhrama evāyaṃ lokasya yadutāhaṃ mameti niścayaṃ prati[pannasya] /tato rūpiṇo 'pi dharmān dharmanairātmyādhigamāya vicārayet / kim ete cittavyatirekeṇa paramārthasantaḥ sthitāḥ / āhosvic cittam eva rūpādinirbhā(saṃ svapnāvasthāyāṃ pratibhāsa)vat pratibhāsata iti / sa tān paramāṇuśo nirūpayan, paramāṇūṃś ca bhāgaśaḥ pratyavekṣamāno nopalabhate / tathā cānupalabhamānas teṣv astināstitvavikalpān nivartayati / cittamātraṃ ca traidhātukam avatarati nānyathā / atha coktaṃ laṅkāvatare /*

> *anuśo vibhajati dravyam na caiva rūpam vikalpayet /*
> *cittamātravyavasthānaṃ kudṛṣṭyā na prasīdatīti /*

tasyaivam bhavati: cittam evānādikālikavitatharūpādyabhiniveśavaśāt svapnopalabhyamānarūpādipratibhāsavad bālānāṃ bahir vicchinnam iva rūpādipratibhāsaṃ khyāti / tasmāc cittamātram eva traidhatukam / sa evaṃ cittam eva sakalaprajñaptiṃ niścitya (tatra pratyavekṣya) ca sarvadharmāṇāṃ svabhāvaḥ pratyavekṣito bhavatīti cittasvabhāvam api pratyavekṣate / sa evaṃ vicārayati / cittam api paramārthato māyāvad anutpannam / {7} yadā hy alīkasvabhāvarūpādyākāropagraheṇa cittam eva citrākāraṃ pratibhāsate, tadāsyāpi rūpādivat

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8 Tucci: *tasya pratibhāsanāt* / D 57b5: *de mi snaṅ ba'i phyir daṅ / (Tucci ftnt: de ni snaṅ ba'i phyir daṅ).*

tadavyatirekāt satyatvaṃ kutra (bhavet? yathā ci)trākāratayā rūpādayo (naikānekasvabhāvāḥ), tathā cittam api tadavyatirekeṇa naikānekasvabhāvam / nāpi cittam utpādyamānaṃ kutaścid āgacchati / nāpi nirudhyamānaṃ kvacid gacchati / nāpi svaparobhayataḥ paramārthenāsyotpādo yuktaḥ / tasmān māyopamam eva cittam / yāthā cittam evaṃ sarvadharmā māyāvat paramārthato 'nutpannāḥ / yenāpi citte(na pratyavekṣate) yogī tasyāpi svabhāvaṃ parīkṣamāṇo nopalabhate / tad evaṃ yatra yatrālambane yoginaś cittaṃ prasaret tasya tasya svabhāvaṃ parīkṣamāṇo 'sau yadā nopalabhate tadā sarvam eva vastu vicārya kadalīskandhavad asāram avagamya, tataś cittaṃ nivartayati / tato bhāvādivikalpoparatau (sarvaprapañca)vigatam ānimittaṃ yogaṃ pratilabhate / tathā coktam ***āryaratnameghe*** */ sa evam apakṣālakuśalaḥ*[9] *sarvaprapañcavigamāya śūnyatābhāvanāyām*[10] *yogam āpadyate / sa śūnyatābhāvanābahulo yeṣu yeṣu sthāneṣu cittaṃ prasarati, cittam abhiramate tāni tāni sthānāni svabhāvataḥ parigaveṣamāṇo (śūnyaṃ pra)tividhyati / yad api tac cittaṃ tad api parīkṣyamāṇaṃ śūnyaṃ prativindhyati / yenāpi cittena parīkṣate tad api svabhāvataḥ parigaveṣyamāṇaṃ śūnyaṃ prativindhyati / sa evam upaparīkṣamāno nirnimittatāyāṃ yogam āpadyate / {8} tad eva anenaivaṃ darśitaṃ bhavati / yas tu nopaparīkṣate tasya nāsti nirni(mittāyāṃ) praveśa iti / sa evaṃ dharmāṇāṃ svabhāvam upaparīkṣamāṇo yadā nopalabhate, tadāstīti navikalpayati nāstīti na vikalpayati / yo 'sau nāstīti kalpyate tasya buddhau sarvadaivāpratibhāsanāt / yadi hi bhāvaḥ kadācid dṛṣṭo bhavet, tadā tasya pratiṣedhān nāstīti kalpayet / yadākālatraye 'pi (yogi)nā prajñayā nirūpayatā bhāvo nopalabdhas, tadā kasya pratiṣedhān nāstīti kalpayet / evam anye vikalpās tasya tadānīm na santy eva / bhāvābhāvavikalpābhyāṃ sarvasya vikalpasya vyāptatvāt / evaṃ vyāpakābhā(vād vyā)pyasyāpi*

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[9] D 58b4: *skyon la mkhas pa.*

[10] Tucci: *śūnyatābhāvanāyā* D 58b4: *stoṅ pa ñid bsgom pa la rnal 'byor du byed do /*

abhāvaḥ / evaṃ sati niṣprapañcanirvikalpatām avatīrṇo bhavati rūpādiṣu cāniśrito bhavati / prajñayā ca nirūpayataḥ sakalavastusvabhāvānupalambhāt prajñottaradhyāyī bhavati / sa evaṃ pudgaladharmanairātmyamayaṃ tattvam avatīrṇaḥ, aparasya parīkṣaṇīyasya cābhāvād, uparatavicāreṇa nirvikalpaikarasena mana(sā sva)rasavāhinā, anabhisaṃskāratas tad eva tattvaṃ sphuṭataram avadhārayan yogī tiṣthet / {9}

3. Distractions to be avoided: how to be counteracted.

tatra ca sthitaś cittabandhaṃ na vikṣipet / yadāntarā cittaṃ bahirdhā vikṣiptaṃ paśyet, tadā tatsvabhāvapratyavekṣaṇena vikṣepaṃ śamayya, punas tatraiva cittam upary upari prerayet / yadā tu tatrānabhiratam cittaṃ paśyet, tadā samādher guṇada(rśanād a)bhiratiṃ tatra bhāvayet / vikṣepe ca doṣadarśanād aratiṃ praśamayet / atha styānamiddhābhibhavād yadā pracāratayā līnaṃ cittaṃ paśyet, layābhiśaṅkitaṃ vā tadā prāmodyavastu buddharūpādikam ālokasaṃjñāṃ vā manasikṛtya layam upaśamayet / tatas tad eva tattvaṃ dṛḍhataraṃ gṛhṇīyāt / yadā tu jātyandhavad andhakā(rapravi)ṣṭapuruṣavad vinimīlitākṣavat sphuṭataram tattvaṃ nāvadhārayed yogī tadā tasya līnaṃ cittaṃ veditavyaṃ vipaśyanārahitaṃ ca / atha yathāpūrvānubhūtaviṣayaspṛhayā cittam antarā samuddhataṃ paśyed auddhatyābhiśaṅkitaṃ vā, tadānityatādisaṃvegavastumanasikārād auddhatyāṃ śamayet / tataḥ punas tatraiva tattve (cittā)nabhisaṃskāravāhitāyāṃ yatnaṃ kurvīta / yadā ca vikṣiptapuruṣavad vānaravad vānavasthitavṛtti cittaṃ bhavet, tad auddhatyaṃ boddhavyaṃ śamatharahitaṃ ca / atha yadā layauddhatyābhyāṃ viviktatayā samapravṛttaṃ svarasavāhi sphuṭataraṃ[11] tatraiva tattve cittam utpādyate, tadābhogaśithilīkaraṇād upekṣaṇīyam / tadā ca śamathavipa(śyanāyugana)ddhavāhī mārgo niṣpanno veditavyaḥ / yadā ca vipaśyanāṃ bhāvayet

11 Tucci 9.19: *spuṭataraṃ.*

prajñātiriktatarā bhavet, tadā śamathasyālpatvāt pravātasthitapradīpavat pracalatvāc cittasya na sphuṭataraṃ[12] *[tattva]darśanaṃ bhavet / {10} atas tadā śamatho bhāvayitavyaḥ / śamathasyābhyādhikye middhāvaṣṭabdhapuruṣasyeva sphuṭataraṃ tattvadarśanaṃ na syāt / tasmāt tadā (prajñā) bhāvayitavyā / yadā samapravṛtte dve api bhavato yuganaddhavāhibalīvardadvayavat tadānabhisaṃskāreṇaiva tāvat sthātavyaṃ yāvat kāyacittapīḍā na bhavet / saṃkṣepataḥ sarvasyaiva samādheḥ ṣaḍ doṣā bhavanti / kausīdyam / ālambanasampramoṣaḥ / layaḥ / auddhatyam / anābhogaḥ / ābhogaś ceti / eṣāṃ pratipakṣeṇāṣṭau prahāṇasaṃ(skārā) bhāvanīyāḥ / śraddhā / chandaḥ / vyāyāmaḥ / praśrabdhiḥ / smṛtiḥ / saṃprajanyaṃ / cetanā / upekṣā ceti / tatrādyāś catvāraḥ kausīdyapratipakṣāḥ / tathā hi samādhiguṇesv abhisaṃpratyayalakṣaṇayā śraddhayā yogino 'bhilāṣaḥ samutpadyate / tato 'bhilāṣavān vīryam ārabhate [/]*[13] *tato vīryārambaṇāt kāyacittayoḥ karmaṇya(tāṃ) bhāva)yati / tataḥ praśrabdhakāyacetasaḥ kausīdyaṃ vyāvartate / tataḥ śraddhādayaḥ prabhavantīti / tadartham te bhāvanīyāḥ*[14] */ smṛtir alambanasaṃpramoṣasya pratipakṣaḥ / saṃprajanyaṃ layauddhatyayoḥ pratipakṣaḥ / tayos tena samupekṣya parivarjanāt / layauddhatyapraśamanakāle tu anābhogadoṣaḥ / tatas tatpratipakṣeṇa ca cetanā bhāvanīyā / (layauddha)tyapraśame sati yadā praśamavāhi*[15] *cittaṃ bhavet tadābhogadoṣaḥ / tasya pratipakṣas tadānīm upekṣā bhāvanīyā / {11} yadi, samapravṛtte citte, ābhogaḥ kriyate, tadā cittaṃ vikṣipyate / līne 'pi citte sati, yady ābhogo na kriyate, tadā vipaśyanārahitatvād andhapuruṣavac cittaṃ līnaṃ syāt / tāsmāl līnacittaṃ nigṛhṇīyād, uddha(tam praśamayet) / punaḥ samaprāptam upekṣeta / tato*

12 Tucci 10.2: *sphutaṭaraṃ.*

13 [/] CIHTS.

14 Tucci 10.18: *bhāvanīyaḥ.* D 60a1: *de'i phyir de dag bsgom par bya'o /*

15 Tucci 10.22: *praśaṭhavāhi.* D 60a2: *mal du 'jug pa.*

yāvadiccham yogī tāvad anabhisaṃskāreṇaiva tattvaṃ bhāvayaṃs tiṣthet / satyāṃ tu kāyādipīḍāyām, punaḥ punar antarā sakalam eva lokaṃ vyavalokya māyājalacandropamapratibhāsam avataret / tathā coktam avikalpapraveśe / lokottareṇa jñānenākāśasamatalān sarvadharmān pa(śyati / pṛṣṭha)labdhena punar māyāmarīcisvapnodakacandropamān paśyatīti / tad evaṃ mayopamaṃ jagad avagamya, sattveṣu mahākaruṇām āmukhīkṛtyaivam anuvicintayet / evaṃvidhaṃ dharmagāmbhīryam anavagacchanto 'mī bālabuddhaya ādiśānteṣv eva dharmeṣu bhāvādisamāropaviparyastā vividhakarmakleśān upacinvanti / tataḥ saṃsāre paribhramanti / tato 'haṃ kariṣyāmi yathaitān evaṃvidhaṃ dharmagāmbhīryam avabodhayeyam iti tato viśramya punar api tathaiva sarvadharmanirābhāsaṃ samādhim avataret / cittakhede sati, tathaiva viśramya punar avateret / evam anena krameṇa ghaṭikām ekapraharaṃ vā yāvantaṃ kālaṃ śaknoti tāvantaṃ kālaṃ tiṣthet /

4. How to get up from *samādhi.*

tata icchayā sa(mādher utthātuṃ pary)aṅkam abhittvaivam anuvicintayet / yadi nāmāmī dharmāḥ sarva eva paramārthato 'nutpannās, tathāpi māyāvat pratiniyatavividhahetupratyayasāmagrīvaśena vicitrā evāvicāraramaṇīyāḥ pravartante / {12} tena nocchedadṛṣṭiprasaṅgo nāpy apavādāntasya / yātaś ca prajñayā vicāryamāṇā nopalabhyante, tena na śāsvatadṛṣṭi(prasaṅgo nāpi) samāropāntasaya / tatra ye prajñācakṣurvikalatayā viparyastamataya ātmābhiniviṣṭā vivadhāni karmāṇi kurvanti te saṃsāre paribhramanti / ye punar ekātena saṃsāravimukhā mahākāruṇyavikalatayā ca na dānādipāramitāḥ paripūrayanti ātmānaṃ ḍamayanti te sattvā upāyavikalatayā śrāvakapratyekabuddha(bodhau pata)nti / ye tu asvabhāvaṃ jagad avagamya mahākāruṇyabalena sakalajagadabhyuddharaṇakṛtaniścayā māyākāravad aviparyastadhiyo vipulapuṇyajñānasaṃbhāraṃ

samupāyanti te tathāgataṃ padaṃ prāpyāsaṃsāram aśeṣasya jagataḥ sarvākāraṃ hitasukhāni saṃpādayantas tiṣṭhanti / te ca jñānabalena kleśaprahāṇān na saṃsāre pa(tanti sarva)sattvāpekṣayā ca samupārjitavipulāprameyapuṇyasaṃbhāravaśena na nirvāṇe patanti / sarvasattvopajīvyāś ca bhavanti / tasmān mayā sakalsattvanitasukhadhānārthinā 'pratiṣṭhitanirvāṇam adhigantukāmena vipulapuṇyajñānasaṃbhāropārjane 'bhiyogaḥ karaṇīyaḥ / tathā coktam āryatathāgataguhyasūtre / jñ(ānasaṃbhāraḥ) sarvakleśaprahāṇāya saṃvartate / puṇyasaṃbhāraḥ sarvasattvopajīvitāyai saṃvartate / tasmāt tarhi, bhagavan, bodhisattvena mahāsattvena puṇyasaṃbhāre jñānasaṃbhāre ca sarvadābhiyogaḥ karaṇīya [iti] / {13} āryatathāgatotpattisaṃbhāvasūtre coktam / sa khalu punar eṣa tathāgatānāṃ saṃbhavo naikena kāraṇena bhavati / tat kasya he(toḥ / samudāgatais) tāvad bho jinaputrāprameyaśatasahasra[daśa]kāraṇais tathāgatāḥ samudagacchanti / katamair daśabhir yadutāprameyapuṇyajñānasaṃbhārātṛptisamudāgamakāraṇeneti vistaraḥ / āryavimalakīrtinirdeśe coktam / śatapuṇyanirjātāḥ sarvakuśaladharmanirjātā apramānakuśalamūlakarmanirjātāḥ kāyās tathā(gatasyeti) vistaraḥ / tad evaṃ kṛtvā śanaiḥ paryaṅkaṃ bhittvā daśadigvyavasthitān sarvabuddhabodhisattvān praṇipatya tebhyaś ca pūjāstortropahāraṃ kṛtvāryabhadracaryādi praṇidhānaṃ praṇidadhīta / tataḥ śūnyatākaruṇāgarbhānuttarasaṃbodhipariṇāmitasakaladānādipu-ṇyasaṃbhāropārjanābhiyukto bhavet /

5. Thesis of the *Hva śaṅ*.

yas tu manya(te / cittavikalpa)samutthāpitaśubhāśubhakarmavaśena sattvāḥ svargādi karmaphalam anubhavantaḥ saṃsāre saṃsaranti / {14} ye punar na kiṃcic cintayanti nāpi kiṃcit karma kurvanti te parimucyante saṃsārāt / tasmān na kiṃcic cintayitavyam / nāpi dānādikuśalacaryā kartavyā / kevalaṃ mūrkhajanam adhikṛtya dānādikuśalacaryā nirdeṣṭeti /

6. Refutation.

a) General implications of such a thesis.

tena sakalamahāyānaṃ pratikṣiptaṃ bhavet / mahāyānamūlatvāc ca sarvayānānāṃ tatpratikṣepeṇa sarvam eva yānaṃ pratikṣiptaṃ syāt / tathā hi na kiṃcic cintayitavyam iti bruvatā bhūtapratyavekṣālakṣaṇā (prajñā) pratikṣiptā bhavet / bhūtapratyavekṣāmūlatvāt samyagjñānasya / tatpratikṣepāl lokottarāpi prajñā pratikṣiptā bhavet / tatpratikṣepāt sarvākārajñatā pra(tikṣiptā bha)vet / nāpi dānādicaryā kartavyeti vadatā copāyo dānādiḥ sphuṭataram eva pratikṣiptaḥ; etāvad eva ca saṃkṣiptaṃ mahāyānaṃ yaduta prajñopayaś ca / yathoktam āryagayāśirṣe dvāv imau bodhisattvānām saṃkṣiptau mārgau / katamau dvau / yad uta prajñā copāya(ś ca / āryatathāgataguhyasūtre coktam / imau ca prajñopāyau bodhisattvānāṃ sarvapāramitāsaṃgrahāya saṃvarteta iti / tataś ca mahāyānaṃ pratikṣipatā mahat karmavaraṇaṃ kṛtaṃ syāt / {15} tasmād asyānupāsitavidvajjanasyānavadhāritatathāgatapravacananīteḥ svayaṃ vinaṣṭasya parān api nāśayato yuktyāgamadūṣitatvāt, [viṣasaṃsṛṣṭavacanam] saviṣabhojanam [iva] ātmakāmena dhīmatā dūrata eva parihartavyam / tathā hy anena bhūtapratyavekṣāṃ pratikṣipatā dharmapravicayākhyaṃ pradhānam eva bodhyaṅgaṃ pratikṣiptaṃ syāt / vinā ca bhūtapratyavekṣayā, yoginaḥ katham anādikālābhyastarūpādibhāvābhiniveśasya cittaṃ nirvikalpatāṃ praviśet?

b) inconsistency of the objection that one can reach
nirvikalpa by means of mere *asmṛti* and *amanasikāra*.

sarvadharmeṣv asmṛtyamanasikāreṇa praviśatīti cet / tad ayuktam / na hi vīna bhūtapratya(ve)kṣayānubhūyamāneṣv api sarvadharmeṣv asmṛtir amanasikāro vā śakyate kartum /

yadi ca nāmāmī dharmā mayā 'smartavyā nāpi manasikartavyā ity evaṃ bhāvayānn asmṛtimanasikārau teṣu bhāvayet, tadā sutarām eva tena te smṛtā manasikṛtāś ca syuḥ / atha smṛtimanasikārābhāvamātram asmṛtyamanasikārāv abhipretau, tadā tayor abhāvaḥ kena prakāreṇa bhavatīti etad eva vicāryate / na cābhāvaḥ kāranaṃ yuktaṃ yena tato nirvikalpatā bhavet / {16} saṃmūrchitasyāpi smṛtimanasikārābhāvān nirvikalpatāpraveśaprasaṅgaḥ / na ca bhūtapratyavekṣaṃ vinānya upāyo 'sti yena prakāreṇāsmṛtyamanasikārau kuryāt / saty api cāsmṛtyamanasikārasaṃbhave, vinā bhūtapratyavekṣayā niḥsvabhāvatā dharmāṇāṃ katham avagatā bhavet / na hi svabhāvata eva dharmāḥ śūnyāḥ sthitā ity evaṃ vinā tatpratyavekṣayā tacchūnyatāprativedho bhavet / nāpi vinā śūnyataprativedhena (āvaraṇaprahāṇaṃ) saṃbhavati / sarvatra sarveṣāṃ muktiprasaṅgāt / kiṃ ca tasya yogino yadi sarvadharmeṣu muṣitasmṛtitayā mūḍhatayā vā smṛtimanasikārau na pravartete, tadā 'tyantamūḍhaḥ katham asau yogī bhavet / vinā ca bhūtapratyavekṣayā tatrāsmṛtim amanasikāraṃ cābhyasyatā moha evābhyasto bhavet / ta(ta eva samyagjñā)nāloko dūrīkṛtaḥ syāt / athāsau na muṣitasmṛtir nāpi mūḍhaḥ / tadā kathaṃ tatrāsmaraṇam amansikāraṃ kartuṃ śaknuyāt vinā bhūtapratyavekṣayā / na hi smarann eva na smarati, paśyan eva na paśyatīti yuktam abhidhātum / asmṛtyamanasikārābhyāsāc ca kathaṃ pūrvanivāsānusmṛtyādibuddhadharmodayo bhavet / vi(rodhāt /) na hy uṣṇaviruddhaṃ śītam āsevamānasya uṣṇasparśasaṃvedanaṃ bhavet / kiṃ ca samādhisamāpannasya yogino yadi manovijñānam asti, tadā 'vaśyaṃ tena kiṃcid ālambayitavyam / na hi pṛthagjanānāṃ sahasā nirālambanaṃ jñānaṃ bhavet / atha nāsti, tadā kathaṃ niḥsvabhāvatā dharmāṇām avagatā bhavet? kena ca pratipakṣeṇa kleśāvaranam prahīyate? {17} na ca caturthadhyānālābhinaḥ pṛthagjanasya cittanirodhaḥ saṃbhavati /

c) Necessity of *bhūtapratyavekṣā*.

tasmāt saddharme yāv asmṛtyamanasikārau paṭhitau tau bhūtapratyavekṣāpūrvakau draṣṭavyau / asmād bhūtapratyavekṣayā 'asmṛtir amanasikāraś ca śakyate kartum / nānyathā / tathā hi yadā nirūpayan samyakprajñayā yogī kālatraye paramārthataḥ samutpannaṃ na kiṃcid dharmaṃ paśyati, tadā tatra katham smṛtimanasikārau kuryāt / yo hi kālatraye' py asattvān nānubhūtaḥ paramārthataḥ sa kathaṃ smaryeta, manasi vā kriyeta / tato 'sau sarvaprapañcopaśamaṃ nirvikalpam jñānaṃ praviṣto bhavet / tatpraveśāc ca śūnyatāṃ pratividhyati / tatprativedhāc ca prahīṇasakalakudṛṣṭijālo bhavati / upāyayuktaḥ prajñāsevanataś ca samyak saṃvṛtiparamārthasatyakuśalo bhavati / ato 'nāvaraṇajñānalābhāt, sarvān eva buddhadharmān adhigacchati / tasmān na vinā bhūtapratyavekṣayā samyagjñānodayo nāpi kleśāvaraṇa[prahāṇaṃ] /

d) Confirmation by *Buddhavacana*.

tathā coktam mañjuśrīvikurvitasūtre / kathaṃ, darike, bodhisattvo vijitasaṃgrāmo (bhavati) ? / āha / yo, mañjuśrīḥ, vicīya vicīya sarvadharmān nopalabhata iti / {18} tasmād visphāritajñānacakṣuḥ prajñāśastreṇa kleśārīn nirjitya, nirbhayo viharan yogī, na tu kātarapuruṣa iva vinimīlitākṣaḥ / āryasamādhirāje 'py uktam /

> *nairātmyadharmān yadi pratyavekṣate /*
> *tān pratyavekṣya yadi bhāvayet /*
> *sa hetu nirvā(ṇaphala) prāptaye*[16] */*
> *yo 'nyahetū na sa bhoti śantaya iti*

sūtrasamuccaye coktam / ātmanā vipaśyanāyogam anuyukto viharati / parāṃś ca vipaśyanāyāṃ nābhiyojayatīti mārakarmeti / vipaśyanā ca bhūtapratyavekṣāsvabhāvā

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[16] Bhk 1 Tucci 198.16-20: *nairātmyadharmān yadi pratyavekṣate / tān pratyavekṣya yadi bhāvayeta / sa hetur nirvāṇaphalasya prāptaye / yo anyahetu na sa bhoti śāntaye / iti /*

āryaratnameghasandhinirmocanādau / āryaratnameghe ca vipaśyanā(nirūpa)yato niḥsvabhāvatāprativedhād ānimittapraveśa uktaḥ / āryalaṅkāvatāre coktam / yasmāt, mahāmate, buddhyā vicāryamāṇānāṃ svasamanyalakṣaṇaṃ bhāvānāṃ nāvadhāryate / tenocyante niḥsvabhāvāḥ sarvadharmā iti / tatra tatra sūtre yā bhagavatā (nānāprakārā) pratyavekṣā nirdiṣṭā sā virudhyate, yadi bhūtapratyavekṣā na kartavyā / tasmād evaṃ yuktaṃ vaktum: vayam alpaprajñā alpavīryās ca na śaknumo bāhuśrūtyaṃ paryeṣitum iti / na hi tatpratikśepo yukto, bhagavatā bahudhā bāhuśrūtyasya varṇitatvāt / {19} tat punar (brahma)paripṛcchāyām uktam / ye tv acintyeṣu dharmeṣu viprayuktās teṣā(m ayoni)śa iti / tatrāpi ye paramārthato 'nutpannānāṃ dharmāṇām utpādaṃ parikalpyānityaduḥkhādirūpeṇa śrāvakādivac cintaṃ prakurvanti, teṣāṃ samāropāpavādāntena[17] cintaṃ pravartayatām ayoniśas tad bhavatīti tatpratiṣedhāya yad uktaṃ na bhūtapratyavekṣāyāḥ sa pratiṣedhaḥ / tasyāḥ sarvasūtreṣv anujñānāt / tathā ca tatrai(va brahma)paripṛcchāyām uktaṃ / cittaśūro bodhisattva āha / yaś cittena sarvadharmāṃś cintayati tatra cākṣato 'nupahataḥ sa tenocyate bodhisattva iti / tatraivoktam / kathaṃ vīryavanto bhavanti / yadā sarvajñatācittaṃ[18] vicīyamānā nopalabhanta iti / punas tatraivoktam matimantaś ca te bhaviṣyanti yoniṣo dharmān pratyavekṣanataye(ti / punas tatraivoktam) pravicinvanti te dharmān yathāmāyāmarīciketi / tad evaṃ yatra yatrācintyādiprapañcaḥ śrūyate, tatra tatra śrutacintāmātrenaiva tattvādhigamaṃ ye manyante, teṣām abhimānapratiṣedhena pra(tyātma) vedanīyatvaṃ dharmāṇāṃ pratipādyate / 'yoniśaś ca cittapratiṣedhaḥ kriyata iti boddhavyaṃ, na bhūtapratyavekṣāyāḥ pratiṣedhaḥ / {20} (anyathā) bahutaraṃ yuktyāgamaviruddhaṃ syāt / yathoktaṃ prāk / kiṃ ca yad eva śrūtacintāmayyāprajñayā viditaṃ tad eva bhāvanāmayyā prajñayā

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17 Tucci 19.4-5: *samāropāvādāntena?* D 63b4: *sgro 'dogs pa daṅ skur ba 'debs pa'i mtha.*

18 D 63b6: *thams cad mkhyen pa'i ye śes.*

bhāvanīyaṃ nānyat / saṃdiṣṭa [dhāvana]bhūmyaśvadhāvanavat / tasmāt bhūtapratyavekṣā kartavyā / yadi nāmāsau vikalpasvabhāvā tathāpi yoniśomanasikārasvabhāvatvāt, tato bhūtanirvikalpajñāno(daya i)ti kṛtvā tajjñānārthinā sā sevanīyā / nirvikalpe ca bhūtajñānāgnau samutpanne sati, kāṣṭhadvayanigharṣasaṃjātavahninā tatkāṣṭhadvayadāhavat, sāpi paścāt tenaiva dahyata evety uktam ārvaratnakūte /

e) *Mukti* is not caused only by destruction of *karma* but by elimination of *kleśas.*

yac cāpy ucyate / na kiṃcit kuśalādikarma kartavyam iti / tatraivaivaṃvadatā karmakṣayān muktir ity ājivakavā(dābhyupagamo) bhavet / na hi bhagavatpra[va]cane karmakṣayān muktir iṣyate / kiṃ tarhi kleśakśayāt / anādikālopacitasya hi karmaṇo na śakyate kṣayaḥ kartuṃ tasyānantatvāt / apāyādiṣu ca tatphalaṃ bhuñjānasyāparasyāpi karmaṇaḥ prasūteḥ, kleśeṣu cāvikaleṣu tatkaraṇatayā sthiteṣu, karmaṇo niroddhum aśakyatvāt / {21} (pradīpāni)rodhe tatprabhāyā anirodhavat / na cāpi tasya vipaśyanāpavādinaḥ kleśakṣayaḥ saṃbhavatīty uktaṃ prāk / atha kleśakṣayārthaṃ vipaśyanā sevanīyeti manyate / tadā kleśakṣayād eva muktiḥ sidhyatīti karmakṣaye tarhi vyarthaḥ śramaḥ / akuśalakarma na kartavyam iti yuktam etat / kuśalam tu kim iti pra(tiṣidhyate) / saṃsārāvāhakatvāt pratiṣidhyata iti cet / tad ayuktam / yad eva bāhyātmādiviparyāsasamutthāpitam akuśalaṃ tad eva saṃsārāvāhakaṃ bhavati / na tu bodhisattvānāṃ mahākaruṇasamutthāpitam anuttarasaṃbodhipariṇāmitam api / tathā daśabhūmake eta eva daśakuśalakarmapathāḥ pariṇāmaṇādi(parika)rmaviśeṣeṇa śravakapratyekabuddhabodhisattvabuddhatvāvāhakā bhavantīti nirdiṣṭam / āryaratnakūte ca / sarvamahānadīnāṃ mahāsamudre praviṣṭānāṃ pa[yaḥ]skandhavad bodhisattvānāṃ nānāmukhopacitaṃ kuśalamūlaṃ sarvajñatāpariṇamitaṃ sarvajñataikarasaṃ

bhavati iti varṇitam / yā ca buddhabodhisattvānāṃ rūpakāyakṣetrapa(riśuddhi)prabhāparivāramahābhogatādisampattir dānādipuṇyasaṃbhāraphalasattvena tatra tatra sūtre varṇitā bhagavatā sāpi vi(ru)dhyate / {22} kuśalacaryāpratiṣedhe ca pratimokṣasaṃvarādir api pratikṣiptaḥ syāt / tato vyartham eva tasya śirastuṇḍamuṇḍitakāṣāyadhāraṇādi[19] *prasajyet / kuśalakarmābhisaṃskāravaimukhye ca sati saṃsāravaimukhyaṃ sattvārthakriyāvaimukhyaṃ ca sevitaṃ bhavet / tato bodhis tasya dūre bhavet / uktaṃ hy* <u>*āryasaṃdhinirmocane*</u> *ekāntasattvārthavimukhasya ekāntasaṃsārābhisaṃskāravimukhasya nānuttarā samyaksaṃbodhir uktā mayeti /* <u>*āryopālipariprcchādau*</u> *ca saṃsāre viamukhyaṃ bodhi(sattvānāṃ) paradauḥśīlyam iti varṇitam / uktaṃ* <u>*āryavimalakīrtinirdeśe*</u> *copāyād bhavati [saṃsāra]gamanaṃ bodhisattvānāṃ mokṣaḥ / upāyarahitā ca prajñā bandhaḥ / prajñārahitaś copāyo bandhaḥ / prajñāsahita upāyo mokṣaḥ / upāyasahitā prajñā mokṣa iti varṇitam /* <u>*āryagaganaga(ñje*</u> *uktaṃ) saṃsāraparikhedo (bodhisattvānām mārakarma iti /* <u>*sūtrasamuccaye*</u> *ca) asaṃskṛtam ca pratyavekṣate / saṃskṛtaiś ca kuśalaiḥ parikhidyata iti marakarma iti / bodhimārgaṃ prajanāti pāramitāmārgaṃ ca na paryeṣata iti mārakarmeti / yat punas tatraivoktaṃ dānacittābhiniveśo yāvat prajñācittābhiniveśo mārakarmeti tatra na dānadīnāṃ sevāpratiṣedhaḥ, (kiṃ tva)haṃkāramamakāracittābhiniviṣṭasya grāhyagrāhakacittābhiniviṣṭasya caupalaṃbhikasya yo viparītābhiniveśo dānādau tasya pratiṣedhaḥ / viparītābhiniveśasamutthāpitā hi dānādayo 'pariśuddhā bhavantīti kṛtvā mārakarmety uktam / {23} anyathā dhyānam api na sevanīyaṃ syāt / ta(thā ca kathaṃ mu)ktir bhavet / ata evaupalambhikasya sattvanānātvasaṃjñayā yad dānādi tad apariśuddham iti pratipādanāya* <u>*āryagaganagañje*</u> *'pi sattvanānātvasaṃjñino dānādi mārakarmety*

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19 Tucci 22.3: *śirastuṇḍitakāṣāyadhāraṇādi.* D 64b6: *mgo bo daṅ kha spu bregs pa daṅ chos gos ṅur smrig bcaṅ ba la sogs pa.* Edgerton 255: shaven of head and face; *śiras-tuṇḍa-muṇḍana.*

uktam / yac cāpi puṇyaskandhapariṇāmanāyām uktaṃ / sarvam eva dānaśīlakṣāntivīryadhyānaprajñāsamatām ajānatopalambhayati / tena (paryeṣṭitadānena) parāmṛṣṭaśīlena śīlaṃ rakṣitam / ātmaparasaṃjñinā kṣantir bhāvitetyādi / tat pratideśayāmīti / tatrāpy aupalambhikasya nānātvasaṃjñino viparītābhiniveśasamutthāpitā dānādayo 'pariśuddhā bhavantīti etāvanmātraṃ pratipāditam / na tu sarvathā dānādīnām sevanāpratiṣedhaḥ / anyathā sarvasyaiva (dānāder aviśeṣeṇa pratideśanā kṛtā syāt / nānupalambhādipatitasyaiva / {24} yac cāpi brahmaparipṛcchāyām uktam / yāvatī caryā sarvā parikalpyā / niḥparikalpyā ca bodhir ityādi / tatrāpy utpādādivikalpacaryāyāḥ prakṛtatvāt tasyāḥ parikalpatvaṃ uktam / ānimittavihāre cānabhisaṃskāravāhina sthitasya (bodhi)sattvasya vyākaraṇaṃ bhavati / nānyasyety etāvanmātraṃ pratipāditam / sarveṣāṃ ca dānādīnāṃ paramārthato 'nuttpannatvaṃ ca paridīpitam / na tu caryā na kartavyety abhihitam / anyathā hi dīpaṇkarāvadāne ye buddhā bhagavatā paryupāsitā yeṣāṃ tu kalpam api bhagavatā bhāṣamāṇena na śakyam nāmaparikīrta(naṃ kathaṃ teṣ)āṃ bhagavatā bodhisattvāvasthāyāṃ caryāpratiṣedho na kṛtaḥ / dīpaṅkareṇāpi tadānīṃ bhagavataś caryāpratiṣedho na kṛtaḥ eva / kiṃ tu yadā śāntānimittavihāre 'ṣṭamyāṃ bhūmau sthito 'sau dṛṣṭas tadāsau vyākṛto bhagavatā / tatra tasya caryā apratiṣiddhā / sā cānimittavihāraparamatā bodhisattvānāṃ (aṣṭamyāṃ bhū)mau daśabhūmike buddhaiḥ pratiṣiddhā mā bhūd etad eva teṣāṃ parinirvāṇam iti kṛtvā / yadi tu sarvathā caryā na kartavyā bhavet pūrvoktaṃ sarvaṃ virudhyeta / yac ca tatraiva brahmaparipṛcchāyām uktam / dānaṃ ca dadāti tac cāvipākābhikāṅkṣī, śīlaṃ ca rakṣati tac cāsamāropita ityādi / caturbhir brahmadharmaiḥ (samanv)āgatā bodhisattvā avaivarttikā bhavanti buddhadharmeṣu / {25} katamaiś caturbhiḥ / aparimitasaṃsāraparigraheṇa / aparamitabuddhopasthānapūjayetyādi sarvaṃ virudhyeta / nāpi mṛdvindriyeṇaiva caryā kartavyā na tu tīkṣṇendriy(eṇ)eti yuktaṃ vaktum / yataḥ prathamām bhūmim upādāya yāvad

daśamībhūmipratiṣṭhitānāṃ bodhisattvānāṃ (dānādicaryā utpa)dyate / na ca pariśiṣṭāsu na samudācaratīti vacanāt / na hi bhūmipraviṣṭā api mṛdvindriyā yuktāḥ / āryopāliparipṛcchāyām anutpattikadharmakṣāntipratiṣṭitenaiva tyāgamahātyāgātityāgāḥ kartavyā iti varṇitam / sūtrasamucayye ca ṣaṭpāramitādipratipattimān bodhisattvas tathāgatarddhigatika iti varṇitaṃ / na (ca tathāgatarddhigater a)nyā śīghratarā gatir asti / nāpi ṣaṭpāramitādaśabhūmivyatirekeṇānyo bodhisattvānām mārgo 'sti yaḥ śīghrataravāhī syāt / krameṇaiva ca cittasaṃtateḥ kanakaśuddhivat śuddhir bhavatīti sūtre varṇitam / tathatāyām yadā sthito bodhisattvo bhavati, tadā prathamāyām bhūmau praviṣṭo bhavati / tataḥ krameṇai(va pūrvabhūmī)ḥ pariśodhya tathāgatabhūmim praviśatīti / ato nāsti bhūmipāramitāvyatirekeṇa buddhatvapurapraveśe (anyan mukhaṃ) nāpi bhagavatā kvacid (sūtradau) deśitam / dhyāna eva ṣaṭpāramitāntargamāt tatsevanād eva sarvapāramitāḥ sevitā bhavanty ato na dānādayaḥ pṛthak sevitavyā iti cet / {26} tad ayuktam / evaṃ hi buddhe gomayamaṇḍale 'pi ṣaṭpāramitāntaragamān maṇḍalakam eva kartavyaṃ syāt na dhyānadayaḥ / śravakasyāpi nirodhasamādhisamāpannasyānimittād eva asamudācārāt tadā ṣaṭpāramitāparipūriprasaṅgaḥ / tataś ca na śrāvakebhyo bodhisattvānāṃ (bhedaḥ) pratipādito bhavet / sarvāvasthāyām eva tu bodhisattvena ṣaṭpāramitāḥ (paripūra)yitavyā iti saṃdarśanārtham ekaikapāramitāntarbhāvaḥ sarvapāramitānāṃ bhagavatā saṃdarśitaḥ / na punar ekaiva pāramitā sevanīyeti / tathā coktam sarvadharmavaipulye / yo 'py ayaṃ, maitreya, ṣaṭpāramitāsamudāgamo bodhisattvānāṃ saṃbodhāya taṃ te mohapuruṣā evaṃ vakṣyanti / prajñāpāramitāyām e(va bodhisattve)na śikṣitavyaṃ / kiṃ śeṣābhiḥ pāramitābhir iti te 'nyāḥ pāramitā dūṣayitavyā maṃsyante / tat kiṃ manyase, ajita, duḥprajñaḥ sa kāśirājo 'bhūt yena kapotārthena śyenāya svamāṃsāni dattāni ? maitreya āha / no hīdaṃ, bhagavan / bhagavān āha /yāni mayā, maitreya, bodhisattvacaryāṃ caratā ṣaṭ(pāramitāpratisaṃ)yuktāni kuśalamūlāny upacitāni, apakṛtaṃ nu taiḥ

kuśalamūlaiḥ / maitreya āha / no hīdaṃ, bhagavan / {27} bhagavān āha / tvaṃ, [tāvad], ajita, ṣaṣṭikalpān dānapāramitāyāṃ samudāgataḥ / evaṃ yāvat ṣaṣṭikalpān prajñāpāramitāyām samudāgataḥ / tat te mohapuruṣā evaṃ vakṣyanti / ekanayenaiva bodhir yaduta (śunyatāna)yeneti[20] *te caryāpariśuddhā bhavantītyādi / kevalaṃ śūnyatām eva sevamānāḥ śrāvakavan nirvāṇe patanti /*

7. Conclusion.

ata upāyasahitā prajñā sevanīyā / ata evācāryanāgārjunapādaiḥ sūtrasamuccaye 'bhihitam / na copāyakauśalarahitena bodhisattvena gambhīradharmatāyām abhiyoktavyam iti / atra a(ryavimala)kīrtnirdeśādijñāpakas tair upanyastaḥ na cācāryanāgārjunapādīyaṃ vacanaṃ yuktyāgamopetaṃ tyaktvā bhagavadvacanaṃ ca parityajyānyasya mūrkhajanasya vacanaṃ prekṣavatā grahītum yuktam / āryaratnakūṭe ca sakaladānādikuśalopetatayā sarvākāravaraupetaśūnyatā sevanīyety uktaṃ na tu kevalā / (āryaratna)kūṭe coktam / tadyathā kāśyapāmātysaṃgṛhītā rājānaḥ sarvakāryāṇi kurvanti, evam evopāyakauśalyasaṃgṛhītā bodhisattvasya prajñā sarvabuddhakāryāṇi karoti / ata eva kevalāṃ śunyatāṃ sevamānasya mā bhūn nirvāṇapraveśa iti / {28} bhagavatā cāryatathāgataguhyasūtre coktam / naikāntanir(ālambanaṃ) cittamātrasevanaṃ kartavyam api / upāyakauśalyam api sevanīyam iti pradarśanārtham uktam / tadyathāpi nāma, kulaputra, agnir upādānāj jvalati / anupādānaḥ śāmyati / evam evārambaṇataś cittaṃ jvalati anārambaṇaṃ śāmyati / tatropāyakauśalo bodhisattvaḥ prajñāpāramītāpariśuddhārambaṇopa(śamam api) jānāti / kuśalamūlārambaṇaṃ ca na śamayati / kleśārambaṇaṃ ca notthāpayati / pāramitārambaṇaṃ cotthāpayati / śunyatārambaṇaṃ ca pratyavekṣate (sarvasattvamahākaruṇārambaṇaṃ ca prekṣate) iti hi ku(la)putra upāyakuśalaḥ

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20 Tucci: *(śunyatāna)yaneneti.*

prajñāpāramitāpariśuddho bodhisattvo 'nārambaṇe vaśitaṃ pratilabhata iti vistaram uktvā pu(nar ca vada)ty (evaṃ) hi nāsti tat kiṃcid ārambaṇaṃ bodhisattvasya yat sarvajñajñānābhinirhārāya na saṃtiṣṭhate / yasya bodhisattvasya sarvārambaṇāni bodhipariṇāmitāni, ayaṃ bodhisattva upāyakūśalaḥ sarvadharmān bodhyanugatān paśyati / tadyathāpi nāma, kulaputra, nāsti tat trisāhasramahāsāhāsre lokadhā(tau yat na sattvā)nām upabhogāya (na syād), evam eva, kulaputra, nāsti tat kiṃcid ārambaṇaṃ yad upāyakuśalo bodhisattvo bodhāya copakārībhūtaṃ (na) paśyatīti vistaraḥ / {29} evam anantasūtranteṣu bodhisattvānāṃ prajñopāya pratipattir nirdiṣṭā / tatra yadi nāma svayam na śakyate dānādipuṇyasaṃbhāravīryam ārabdhuṃ tathāpi (anyeṣām evam u)padeśo dātuṃ na yuktaṃ ceti svaparadrohaḥ kṛtaḥ syāt / tad evaṃ yuktyāgamābhyāṃ pratipāditaṃ yathā (bodhi)sattvenāvaśyaṃ bhūtapratyavekṣā kartavyā sakaladānādipuṇyasaṃbhāraś copārjayitavyaḥ / tataḥ prekṣāvatālpaśrutānām ābhimānikānāṃ vacanaṃ viṣam ivāvadhūyāryanāgārjunā(di)vidvajjanavacanā(mṛtānugatena) sakalasattveṣu mahākaruṇām upajanayya māyākāravad aviparyastenānuttarasaṃbodhipariṇāmitasakaladānādikuśalacāryāyām aśeṣajagaduddharane cābhiyuktena bhavitavyam / yathoktam <u>āryadharmasaṃgītau</u> /

māyākāro yathā kaścin nirmitaṃ moktum udyataḥ /
nacāsya nirmite saṅgo jñātapūrvo yato [sya saḥ]
tribhavaṃ nirmitaprakhyaṃ jñātvā saṃbodhipāragāḥ
sannahyanti jagaddhetoḥ jñātapūrve jage tathā /

{30} iti tasyaivaṃ prajñām upāyaṃ ca satataṃ satkṛtyābhyasyataḥ krameṇa saṃtatiparipākād uttarottarviśuddhataratamakṣanodayād bhūtārthabhāvanāprakarṣaparyantagamane sakalakalpanājālarahitaṃ sphuṭataraṃ dharmadhā(tvadhigamaṃ vima)laṃ niścalanivātadīpaval lokottarajñānam utpadyate / tadā ca vastuparyantatālambanaṃ pratilabdham bhavati / darśanamārgaṃ ca praviṣṭo bhavati / prathamā ca bhūmi prāptā bhavati / tatas taduttarā bhūmīḥ pariśodhayan krameṇa kanakavad aśeṣāvaraṇāpagame saty, asaktam (a)pratihataṃ jñānaṃ

pratilabhya buddha(bhūmim aśeṣaguṇā)dhārāṃ prāpto bhavati / kāryaparinispattiṃ cālambanaṃ pratilabhate / tasmād buddhatvādhigamārthinā madhyamapaddhatau tāvad abhiyogaḥ karaṇīya iti /

prakāśya yat prāpi mayā śubham asamapaddhitam /
puṇyam astu janas tena prāpto madhyamapaddhitam /
dūrīkṛterṣyādimalā [hi] santo gunair atṛptāḥ (salilair ivā)bdhiḥ /
{31} vivecya gṛhṇanti subhāṣitāni haṃsāḥ payo ya[t] payasi prahṛṣṭāḥ /
pākṣapātākulaṃ tasmād dūrīkṛtaṃ mano budhaiḥ /
sarvam eva grahītavyaṃ bālād api subhāṣitam /

ācāryakamalaśīlanibaddho bhāvanākramaḥ samāptaḥ /

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